

## THE QUESTION BOX DECEMBER

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. What hangs in the Hague Gallery?
2. Who slept on mattresses on the floor?
3. Where were 100 students turned away last year?
4. Whose baggage is still somewhere in China?
5. What was done on May 28, 1837?
6. What missionary is the daughter of a minister?
7. Where is hot water not available?
8. What were held in 26 different states?
9. Who teaches this year at Crozer Seminary?
10. What happened July 4, 1837?
11. What are a vital part of religion but not the heart of the gospel?
12. Who sang the Hallelujah Chorus?
13. What membership has increased from 9,500 to 65,000?
14. Who will return to America next April?
15. Who slept in a captain's bunk?
16. What was published in The Christian Century in September?
17. Who served as a missionary in China from 1893 to 1912?
18. What should be done before the Christmas mail rush?

### QUESTION BOX PRIZES

For correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1937, to receive credit.

# MISSIONS

An International Baptist Magazine

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPHARD, *Editor*

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Number 10

## In This Issue

### DECEMBER FEATURES

RELIGIOUS FREEDOM BUT NO LIBERTY	William B. Lippard	586
CHRISTMAS IN SHANGHAI	Edward H. Pruden	592
IT WAS A VERY QUEER BIRTHDAY PARTY	Earle V. Pierce	595
NINETY YEARS FOR BOYS AND GIRLS	Frank W. Padelford	596
I WAS A REFUGEE IN CHINA	Frances J. Nickels	599
IT IS A LONG WAY TO HOPILAND	Bertha Grimmell Judd	608
EVANGELISM TODAY	Walter E. Woodbury	618

### EDITORIALS

CHRISTMAS HYPOCRISY	583
THE WORLD TODAY	584
CHRISTMAS (DEVOTIONAL)	591
REMARKABLE REMARKS	598
BAPTISTS SHOULD AGREE WITH MORMONS	605
ABANDONED BABIES ON SHANGHAI GARBAGE HEAPS	605
HOW CAN PEOPLE IN THE SLUMS LOVE THEIR NEIGHBORS?	606
WHAT WOULD HAPPEN IF THE PROGRAM COMMITTEE DID THIS?	606
EDITORIAL COMMENT	607
THE GREAT DELUSION	607
THE EDITOR EMERITUS SAYS	619

### OF GENERAL INTEREST

THE ENDLESS DECEPTION.....	Charles A. Wells	581
FACTS AND FOLKS.....		602
NEWS FROM THE WORLD OF MISSIONS.....		603
FIVE HOURS FOR SCHOOL EXAMINATIONS.....	John E. Geil	603
THE LIBRARY.....		613
CABLEGRAMS FROM DR. W. H. BOWLER.....		616
MISSIONS CROSS WORD PUZZLE PAGE.....		624

### THE DEPARTMENTS

WOMEN OVER THE SEAS	620
TIDINGS FROM THE FIELDS	622
THE CONFERENCE TABLE	625
MISSIONARY EDUCATION	626
ROYAL AMBASSADORS	626
WORLD WIDE GUILD	627
CHILDREN'S WORLD CRUSADE	630
THE OPEN FORUM OF METHODS	632
INDEX TO VOLUME 28	637

### CAUGHT BY THE CAMERA

MURILLO'S MARY AND THE INFANT JESUS	582
OTHER ILLUSTRATIONS (Listed in detail)	636

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## LETTERS

### *From the Editor's Mail Bag*

I honor MISSIONS for the good spirit shown in a recent issue about the French Catholics in Canada. Religions are fortunate to have alert competition from similar Christian groups. We are wise to be friendly.—*W. P. Brown, M.D., Albany, N. Y.*

Once again, congratulations! I have gone through the recent issues of MISSIONS with a thoroughness and an appreciation that I give few competitors for my interest and attention. The strenuousness of your "case" for the

larger ecumenical emphasis of the Kingdom of God may bring you criticism from some who would have you a better sectarian propagandist,—but to many of us, it is a thrilling tonic.—*Rev. Ivan Murray Rose, Philadelphia.*

On the cover of MISSIONS you have a circle of symbols representing groups among whom Baptists have had missionaries. I write to protest against the symbol used to represent "Negro." As long as we continue to think of that race in terms of cabins and doing washings, our respect for their racial development cannot develop fully. I feel that the symbol represents a

modern untruth, even though I recognize that this symbol does not really represent MISSIONS' attitude toward the Negro race. However, I just cannot keep quiet any longer.—*Miss Luella J. Morris, Baptist Institute for Christian Workers, Philadelphia, Pa.*

NOTE.—In accord with Miss Morris' suggestion the clothesline that stretched from the Negro cabin in the front cover design has been removed.—ED.

I wish herewith to extend to you my hearty thanks for an hour of unusual spiritual inspiration and enrichment.

## "LAUGH AND THE WORLD . . . . ."



*A Jolly Afternoon in the Women's Residence Hall*

### **FRANKLIN COLLEGE**

*For information write to PRESIDENT WILLIAM GEAR SPENCER, LL.D., Franklin, Indiana*

The September issue of MISSIONS came to me while on vacation. For the first time I had opportunity to read it through, from cover to cover, at a single sitting and without interruption. I found myself being carried from one end of the world to another, looking at situations which moved my heart, and finding my way back again to the offices of our missionary organizations, only to find there a spirit which deepened my sense of fellowship with our whole Baptist body at home and abroad. It is a great service MISSIONS is rendering from month to month.—  
*Rev. E. LeRoy Dakin, Milwaukee, Wisconsin.*

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152 Madison Avenue, New York, N. Y.**

*See  
page  
585*

# Do You Dread Christmas Shopping?

THE Christmas shopping season is already here. Do you dread it? Perhaps you are puzzled because you do not know what to do about a gift for a friend, a relative, or some shut-in.

Have you thought of this — a Gift Subscription to MISSIONS?

What could be more interesting, more appropriate, more welcome than to have

come to one's home ten times throughout the year 1938, a visitor as informing, and as attractive as the magazine you now hold in your hand?

It will cost you only \$1.00 at the Club Rate. For this modest sum your friend would be kept informed about world events, the significant achievements of Baptists at home and abroad, and of the world progress of Christianity.



*This card, so beautifully portraying the meaning of Christmas, printed in four colors, will be sent to all recipients of Gift Subscriptions, conveying greetings and announcing the name of the person making possible the monthly arrival of MISSIONS*

MISSIONS, 152 Madison Avenue, New York City

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City and State.....

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FILL IN THE ABOVE COUPON AND MAIL IT PROMPTLY BEFORE THE CHRISTMAS SEASON MAIL RUSH BEGINS



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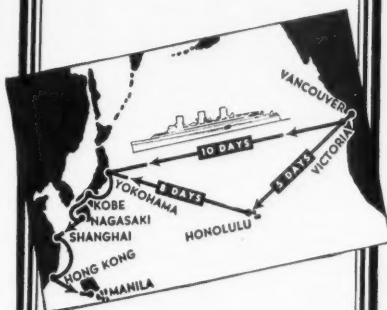


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## The Endless Deception

A CARTOON BY CHARLES A. WELLS



**I**N those worst moments of unbridled modern brutality, occurring now in Europe and Asia, militarism still maintains "the defense of the people" hypothesis of action. It is the most stupid brazen deception the world has faced.

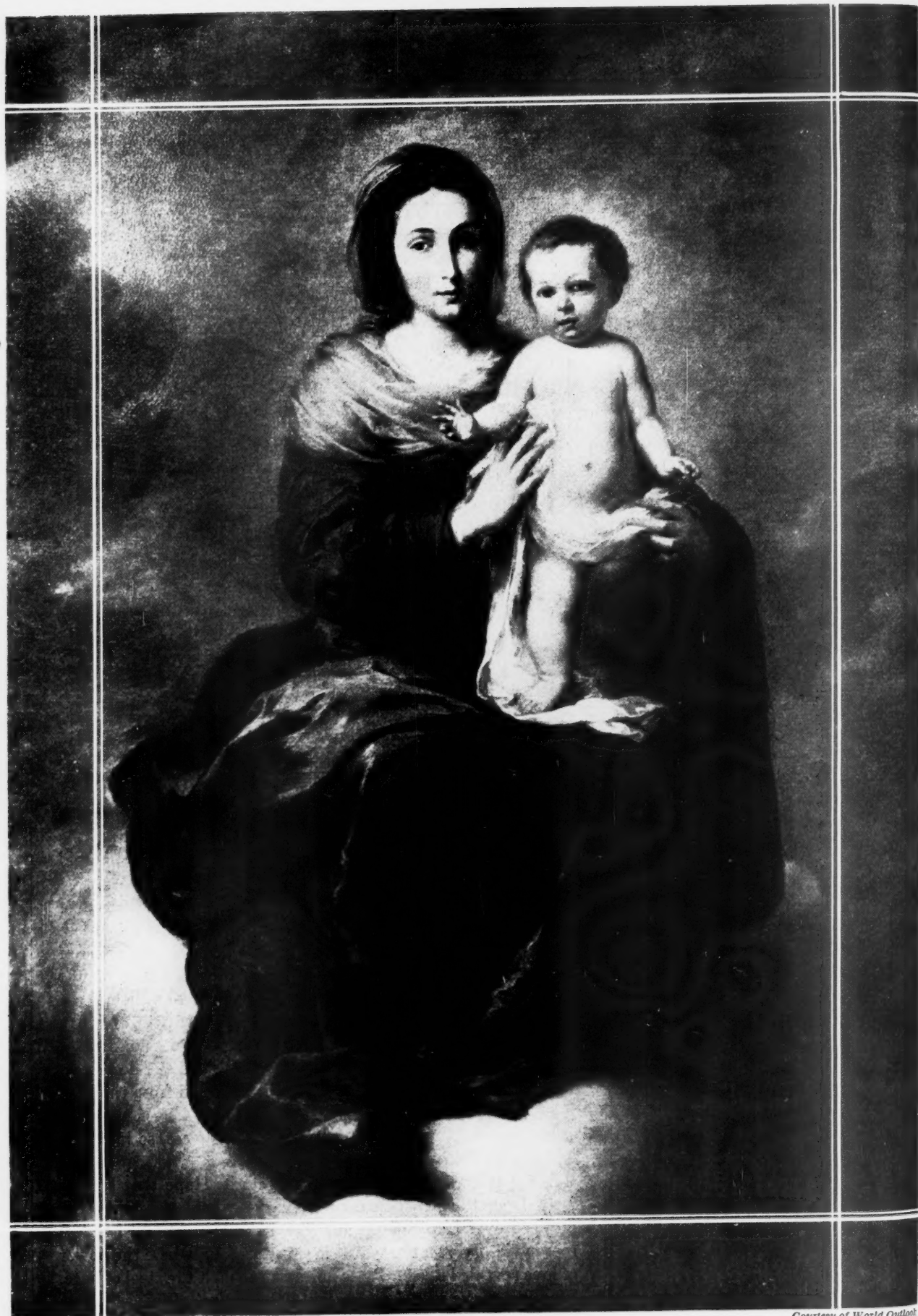
In those countries involved in the present conflicts, the people are broken and bruised, ghostlike and pale from the awful loss of blood drawn from the national body through the veins of their sons. They are likewise so crushed with the costs of war that they can scarcely bare the load that life puts on them.

**THESE ARE THE PEOPLE**—the people of Spain, of Japan and China—with those of Italy, Germany and Russia crowding close on the brink. These are the people, exploited and destroyed by military lords who gain their power by a nod from the high priests of industrial greed.

Is there any hope for these who are so helpless, so lowly, so despised by their masters?

There is hope—but the world forgets it. Hope that sprung forth from the experience of Calvary—where the lowly triumphed over arrogant power, where the bruised and helpless rose in victory over the tyrant in shiny armour, where the power of love revealed itself a white hot flame to melt the steel of hate.

We must make men see Calvary!—CHARLES A. WELLS.



Courtesy of World Outlook

## MARY AND THE INFANT JESUS

*Photographed by William Thompson from the original by Bartolomé Estanab Murillo in The Hague Gallery*



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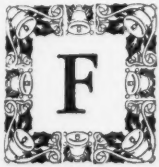
# MISSIONS

VOL. 28, NO. 10



DECEMBER, 1937

## Christmas Hypocrisy



FROM the other side of the world the Editor's mail a year ago brought the Christmas issue of *MANCHURIA* a magazine published in what Japan would have the world now call Manchukuo. Filled with features setting forth the alleged benefits of Japanese imperial rule, it also carried considerable advertising. A huge dance hall announced a "Grand X'Mas Masquerade." A Japanese Moving Picture Company wished its patrons a Merry Christmas. The Japanese agent of a Scotch whiskey distiller extended the "Season's Greetings" to his customers.

From nearer home came the Christmas issue of a famed English newspaper, *THE MANCHESTER GUARDIAN*. Under a striking heading, "Christmas Gas Masks," it reported that the city treasurer of a town in Hungary could not pay the usual Christmas bonus to the municipal employees. So the mayor bought gas masks at low prices from a German munitions company. After distributing them he said to the employees, "These gas masks may in the near future prove a more valuable Christmas gift than money ever could."

Coming still nearer home, there was also the Christmas issue of an American news magazine. A full-page liquor advertisement included:

Be merry, be merry all,  
With holly dress the festive ball,  
Prepare the song, the feast, the hall,  
To welcome Merry Christmas.

And it continued, "Holly and mistletoe, plum pudding and fir tree, these are the indispensables of Christmas. But there is another holiday 'must' just as important. Perhaps that is why purchases of our whiskey, outstanding the year around, ascend so sharply when Christmas costumes descend from the attic."

What a contrast, what irony are here revealed. The angels sang, "Peace on earth." Today war gas masks are the world's most useful Christmas gifts. On that first Christmas, God gave His supreme gift. Today men are asked to give bottles of whiskey in the spirit and the name of Christ.

Admittedly these are glaring examples of the paganism and the hypocrisy of Christmas. And yet in their spectacular manner they evidence a spirit and a trend that only in lesser degree is prevalent in all of us. In New York's Calvary Baptist Church last year, Dr. W. W. Ayer said in his Christmas sermon, "We need a revived interpretation of Christmas. It has become too pagan. The trimmings have become the spirit."

By self-examination each of us can determine how true that is. When by custom we give gifts to others but reject God's Christmas gift for ourselves; when voices sing the songs of Christmas but hearts are not attuned to its divine music; when thoughts are filled with Christmas sentimentalism and lives are barren of Christmas realism; when on one night of the year we light candles on a Christmas tree and for the rest of the year fail to reflect the eternal light of Bethlehem's star; when like the shepherds and the wise men on Christmas Day we bow in worship but do not return praising God as did they; when we show no concern that the world shall be told of the real meaning of Christmas so that it will know Him whom to know is life eternal; then we likewise are guilty of hypocrisy even as in greater degree are they who urge masquerades and whiskey for the celebration of Christmas, or distribute gas masks as appropriate gifts to herald the coming of the Prince of Peace.

For us also the trimmings of Christmas are becoming its spirit.





# The World Today

Current Events of Missionary Interest



Three Years of Christmas Shopping as pictured by The United States News. What will this season's record be?

## His Christmas Bag Grows Heavier Every Year

ON A commercial basis, last year's Christmas was the merriest in seven years. Holiday trade was the largest since 1930. Factory output was close to that of 1929. Merchandise purchases exceeded by 50% those of 1933, bottom year of the depression, while December retail trade reached \$5,000,000,000, far above that of 1934 and 1935. In the Chicago area postal shipments shattered all records. So heavy were the shipments in New York that the post office hired 11,300 extra workers and rented 225 additional trucks. An enormous sum of money was spent in holiday travel. The Pennsylvania Railroad reported an "unprecedented volume of traffic." A New York Central passenger official stated, "It has been the biggest Christmas in my memory." And as a climax, the *United States News* in Washington, through whose courtesy the pictogram is reproduced on this page, said that Christmas sales included unusually large amounts of "luxury goods, jewelry and furs."

This was the record of last year's commercialized Christmas. Perhaps this year's results will not surpass it for there appears to be a recession in business and a temporary interruption of recovery from the depression. Nevertheless the record will be large and impressive and will again prove that we are permitting Christmas to

. . . become a thing  
Merely of merchant's trafficking.

How regrettable it is that the real Christmas spirit of sharing with all the world God's supreme gift on Christmas 1900 years ago, has not kept pace with this ever rising trend of Christmas commercialism.

## Palestine, Like Caesar's Gaul, Will Be Divided into Three Parts

AS IN other years, Christmas will be celebrated three times in Jerusalem. On its traditional date, December 25, Roman Catholics will observe it with the rest of the Catholic world. The Greek Orthodox Church will wait until January 7 for its celebra-



tion, while the Armenian Christian Church will hold its annual festival on January 19. Similarly in Bethlehem the three communions will hold separate celebrations. Here the three will use the Church of the Nativity, built by the Emperor Constantine over the sacred grotto where the birth of Christ is said to have occurred. So jealous are the three sects for supremacy, that in order to maintain peace the British government must keep police on duty day and night.

This religious competition finds its counterpart in Palestine in the ever intensifying race rivalry between Jew and Arab. Ever since the world war when Palestine became a British mandate and the land was opened to Jewish immigration in accordance with the Balfour promise to establish in Palestine a national home for the Jews, conditions have changed from bad to worse. Today the British government frankly admits an insoluble situation. "The policy contemplated some two decades ago," said Foreign Minister Anthony Eden at the League of National Assembly, "has become definitely unworkable." Strikes, riots, killing of Arabs by Jews and of Jews by Arabs, bombing of trains and highways, and assassinations of British officials, have made life precarious, have compelled martial law, and have presented a problem of unprecedented gravity to the British.

The latest attempt to solve it was proposed by a Royal Commission, after long and exhaustive study. Palestine, like the Gaul known to every school pupil who reads high school Caesar, is to be divided into three parts. England plans to retain a permanent mandate over the third part, a narrow elbow extending from the Mediterranean into the interior which includes the places sacred to Christianity. Both Jews and Arabs are violently opposed to this partition of a country barely larger than Rhode Island. England has, therefore, had to announce further consideration and the appointment of another commission to visit Palestine and to negotiate with Arabs and Jews a new scheme of partition that would satisfy them as well as England.

What the final solution will be is anybody's guess. Of one fact there is reasonable certainty. England will never surrender the British position in Palestine. So long as the British Empire survives, so long will the British flag fly over Jerusalem. With Italy's threat of supremacy in the Mediterranean, with Egypt now independent and in the League of Nations, with the lease on the Suez Canal, so vital to England's connection with India, subject to renewal in 1968, it is of imperial necessity that England maintain a position

in the Eastern Mediterranean. Palestine answers that purpose.

Thus by the irony of history the land that gave birth to the Prince of Peace becomes of colossal military importance in our imperialistic world.

### ***The War between China and Japan and Its Effect on Baptist Missions***

AS this issue goes to press, 76 out of 90 Baptist missionaries normally at work in China, are at their stations. The remainder are on furlough or are mothers who with children are in places of safety. This is a record of courage and devotion of which we may justly be proud. It is fully matched by the splendid spirit of Chinese co-workers. In East and South China there is constant danger. Eight out of the twelve station cities have been bombed from the air. Fortunately the lives of missionaries and Chinese colleagues have been spared.

Property losses have been serious, but not catastrophic. Riverside Academy at Ningpo lost its main building by fire, but not of military origin. Confusion following a bombing attack on the city was a contributory cause. No building at the University of Shanghai has been destroyed. The Yangtsepoo Social Center may have survived. There is probably nothing left of the North Baptist Church in Chapei.

Schools in East China are open, with surprisingly good enrolments. Real work is being done in spite of air raids. The University of Shanghai, now conducted in the International Settlement, has enrolled 550, the University of Nanking 459, while Ginling College has teachers and a few students scattered about in other colleges. Wayland Academy has 735 students. The girls' academy in Meihsien (Kaying), South China, has 200 students.

Churches are carrying on, as indicated by a Shaohing report. In less than 15 minutes the congregation there raised about \$150 for refugees.

Hostilities have greatly enlarged the demands on doctors, nurses, and mission hospitals in caring for wounded civilians and soldiers. The Margaret Williamson staff has done emergency maternity work among Shanghai refugees.

The conflict promises to be long and fiercely fought. The devoted missionaries and their no less devoted Chinese colleagues deserve support. Yet gifts for the China Emergency Fund (see page 579) are lagging sadly.

For this informing summary of the situation in the Far East, MISSIONS is indebted to Secretary J. W. Decker.

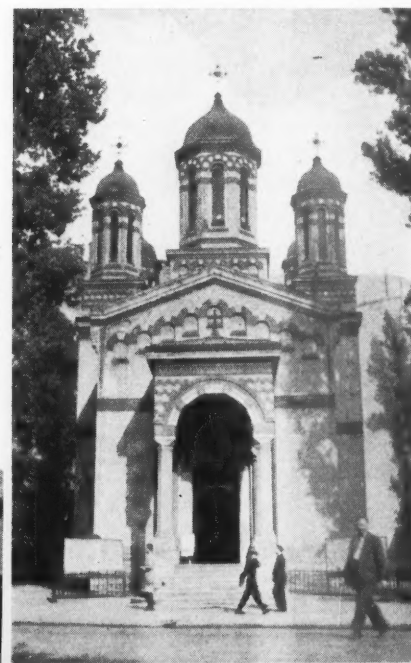
**REMARKABLE REMARKS**, usually appearing on this page, because of space limitation are transferred temporarily to page 598.

# Religious Freedom But No Liberty In Rumania

*A visit to Rumania with an account of the Bukarest Baptist Conference and what the government is doing in depriving Rumanian Baptists of religious liberty*

By WILLIAM B. LIPPARD

The fourth in a series of European travel narratives. The fifth will be published in the January issue



ABOVE: The Greek Orthodox Church which the editor attended in Bukarest.

See page 590

LEFT: In front of the moving picture theatre where the Baptist Congress held its sessions



RUMANIA was sweltering in midsummer heat, as hot as July in Texas, when I arrived in Bukarest. For three days the thermometer ranged well up toward 90 degrees and all Rumania perspired freely.

Getting there, staying there, and leaving there proved to be a costly procedure. I had had to pay \$17.37 in New York for a passport visa, the highest visa charge on earth, far above even that of Soviet Russia. How shortsighted that policy is, for it unquestionably acts as a deterrent in keeping tourists from visiting Rumania. At the frontier all my American money was counted in detail and the total recorded in my passport. I was given a printed statement informing me that it was illegal to exchange any American currency or checks except at the officially decreed high rates; yet on arrival in

Bukarest I noticed several so-called "boot-leg" exchange offices on the principal streets, where Rumanian money could be obtained at 30% lower than government rates. In order to cash American Express travelers checks in the legal manner, nearly an hour had to be spent in the National Bank of Rumania, for it could only be done there. I was directed from one department to another. Endless forms had to be filled out and signed. Numerous stamps had to be affixed. All this meant extra fees.

I had one chance to get money more promptly. Late one evening there was a knock on my hotel door. When I opened it a dark bearded, mysterious looking man promptly walked in. His finger was at his lips to enjoin silence until the door was closed. Then in a whisper he asked if I needed money. And he offered to exchange my American

dollar bills (*but not the Express Company checks*) at considerably lower rates than the government permitted. Having no desire to see the inside of a Rumanian jail for violating the exchange law, I courteously declined. Thereupon he quietly withdrew, although first making sure that no one was in the corridor. Just before he left he once more enjoined upon me the urgency of secrecy, and he warned me that it would be just as serious for me as for him if the police learned the purpose of his visit.

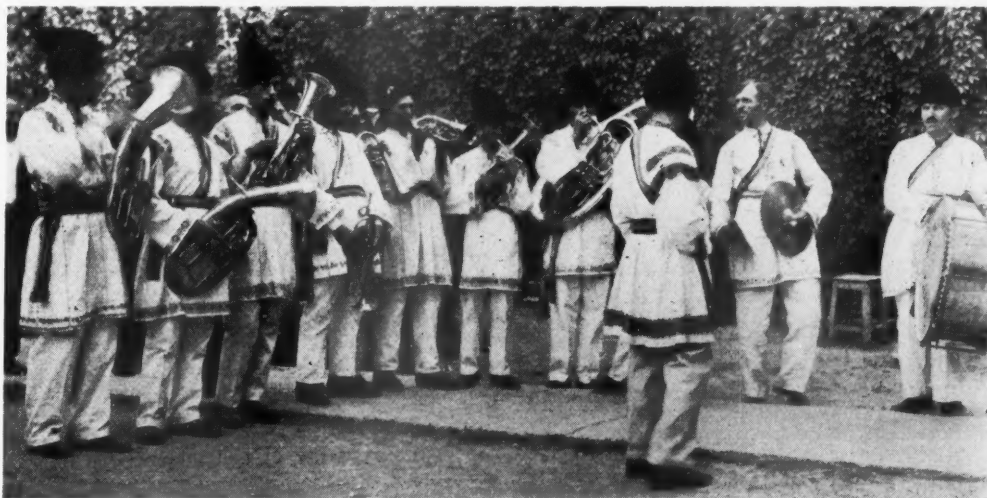
And to cap the climax, when the time came to leave Rumania I had to spend 48 minutes in Police Headquarters, shunted from one bureau to another, filling out blanks and forms, paying fees to three different officials, all in order to have an exit visa stamped on my passport so that I might be permitted to leave the country. The familiar phrase "red tape" now has for me a meaningful reality which it never had before in all my travels. The Police Headquarters visit and the long sojourn in the bank waiting for the cashing of travelers checks consumed nearly an entire forenoon, two hours of irretrievably wasted time.

Fortunately offsetting these travel inconveniences and annoyances was the hospitality of Bukarest Baptists. It was abounding in magnitude and sincerity. I had arrived in company with Dr. and Mrs. George W. Truett, Dr. J. H. Rushbrooke, Dr. W. O. Lewis and Rev. Luther Wesley Smith. At the railroad station a large delegation met us and we were promptly whisked

away in taxicabs to the Baptist Theological Seminary. In its spacious courtyard the Rumanian Baptist band was playing. Colorful costumes added picturesqueness to the scene. To record the fascinating activity before us, Mr. Smith used up several hundred feet of film in his movie camera. After speeches of welcome, a sumptuous dinner was served us in the home of Dr. and Mrs. Everett Gill, Southern Baptist representatives in Europe.

Over night the seminary itself had been converted into a dormitory. The floors of all the rooms in its four stories were covered with mattresses, rented for the purpose from a Bukarest establishment. On these mattresses, placed so close together as to make walking impossible without stumbling over reclining delegates, several hundred Rumanian Baptists from outside Bukarest were furnished sleeping accommodations. The hot summer nights made blankets unnecessary. The men merely removed their shoes and socks and went to sleep. The long, embroidered Rumanian tunics served admirably the purpose of old-fashioned nightshirts which men wore in the days before pajamas.

Rumanian Baptists are a patient people. How they endured the long conference program scheduled for Bukarest will always remain a marvel. No Baptist auditorium in Rumania's capital city was large enough. So a down-town moving picture theatre had been rented for Sunday. Poorly ventilated and packed with people, it involved a terrific ordeal for the



*The Rumanian Baptist Band playing in the yard of the Theological Seminary in Bukarest*



foreign visitors to sit through two five-hour services, one from 9 o'clock Sunday morning until 1:30 in the afternoon, and the second from 5 o'clock until midnight. But we could not let the Rumanians surpass us in patience. So we sat through it all. At both services every seat was occupied. Hundreds stood in the aisles in a congestion that no theatre fire law in the United States would ever permit. There were numerous speeches of greeting, well rendered classical and sacred musical selections by male, female and mixed choirs, while the band occupied the orchestra pit. Band and choirs were picturesquely garbed in Rumanian costumes and made a fascinating, colorful spectacle on the stage.

Using the printed programs as fans to waft whatever air was available, the crowd listened to Dr. Lewis' story of Baptist progress in Europe, Dr. Smith's greetings from American Baptists, Dr. Gill's stirring account of Paul's pride in the gospel amid first century disdain and contempt, two addresses by Dr. Rushbrooke, one on his missionary journey around the world and another on Baptist principles (the latter delivered largely for the benefit of non-Baptists in the



*Three charming members of the young women's choir*

audience), and Dr. Truett's eloquent sermons. Feverishly a dozen coatless and vestless Rumanian newspaper reporters wrote at the press tables. At repeated intervals professional photographers flashed their bulbs and shot their cameras. And in the front row sat the Government Inspector of Cults. He listened intently in an obviously sincere effort to ascertain what these Baptists believed and what was the secret of their evangelistic zeal and their dynamic loyalty to Jesus Christ.

On the preceding Saturday and again on the following Monday, similar scenes were witnessed at the Rumanian Baptist Church. What had been a garage had been transformed into a church edifice. It was still unfinished. The damp smell of undried plaster saturated the air. Gaping holes in the ceiling furnished glimpses of blue sky overhead. All about were evidences of incomplete construction as the workmen did not actually quit the building until just before the Saturday session began. This building also was crowded with an eager and attentive audience. Scores stood in the alleyway outside and listened through the open windows. Others packed themselves in the aisles so that neither ingress nor egress was possible during the entire session.



*Rumanians are a delightfully hospitable people as evidenced by this friendly flower girl in Bukarest's Flower Market*



On the last day there was held a meeting, not of the Baptist Regional Conference proper, but of the Rumanian Baptist Union. The President of that Union was in the chair and no foreign visitor took part. It was most impressive to sense the firm and unanimous resolve of all present to endure any suffering rather than be disloyal to their Lord. Of outstanding significance was the closing address by one of the Rumanian pastors. In an eloquent and courageous appeal to the government cultus ministry, whose representative sat in the front row, he asked several pointed questions. Why does the government insist on closing Baptist churches when it leaves saloons wide open? Why does the government object to the spread of Baptist doctrine or the winning of Baptist converts when Baptist progress so obviously results in better, law-abiding, loyal citizens? And to refute one of the government's objections concerning foreign denominational control or influence, he made it clear that Rumanian Baptists were absolutely independent and completely autonomous. In no sense did they acknowledge any controlling influence on the part of any Baptist mission organization outside Rumania.\*

\* By decision of the London Conference in 1920 (See *MISSIONS*, November, 1920, page 595), Rumania was assigned to the Foreign Mission Board of the Southern Baptist Convention for cooperative assistance during the years of readjustment following the World War. Rumanian Baptists are self-supporting, although the South-

There has been amazing growth among them during the past 15 years. From a membership of about 9,500 in 1918, the total has risen to approximately 65,000. It has caused apprehension in the Rumanian Orthodox Church and in the government. As a result, all kinds of annoying legal restrictions have been employed and numerous attempts made to check the growth of this dynamic movement in a land whose religious life for centuries has remained static under the domination of a state church. New decrees, voted last April and scheduled to go into effect this autumn, may eventually make it impossible for Baptists to continue. One of the provisions is that no Baptist church can be permitted unless it has 100 adult members who are also heads of families. Moreover, the law provides that such heads of families must produce proof that they are Baptists. And one of the grievances in Rumania is that public officials refuse to register Baptists as such since only the Orthodox Church has official standing. Thus Baptists are deprived of the possibility of furnishing the legal proofs that the government demanded. Again no church may be on the same street as an existing church and must be at a proper distance from it, which obviously gives a powerful advantage to the Orthodox Church. Although the government maintains that there

ern Board makes a modest appropriation to the Seminary and supports several American missionaries.



*Ten members of the young women's choir caught in an impromptu pose by the editor's camera, while they were watching Luther Wesley Smith operate his movie camera*

is religious freedom in Rumania, and disavows any organized persecution, the laws make possible numerous instances of interference and suppression by local officials. All of these restrictions, if rigidly enforced, will cause the dissolution of scores of Baptist churches.

One of the most interesting experiences in Bukarest, therefore, was an interview with the Chief Inspector of the Government Department of Cults. He had personally attended all the conference sessions. Graciously and suavely he received Dr. Truett, Dr. Rushbrooke and me. Dr. Truett, always an impressive figure anywhere, mustered all his dignity. Dr. Rushbrooke exhibited all his customary diplomacy.

The inspector was the personification of courtesy. Like many other officials, he was cordial but firm, polite yet obdurate and apparently unchangeable in his position. The best he could do was to promise to lay the matter before the Cabinet Minister, his superior, who happened to be out of town. Possibly he had anticipated our coming! The same arguments that had been advanced so many times in previous interviews with Dr. Rushbrooke were rehearsed. He charged Baptists with being proselyters. He claimed that they competed with the established Orthodox Church which by birth and race heritage included every Rumanian in its membership. Such religious rivalry produced unrest and strife. This interfered with the State's effort to achieve national unity. The Orthodox Church, 2,000 years old, was strong, historic, sufficient. Rumania was not culturally ready for a new cult as dynamic as the Baptist. And the law was the law, a superb alibi for the inspector in disavowing his personal prejudice or opposition. Preaching and propaganda were illegal although assembly for prayer and worship was allowable. There is religious freedom in Rumania, he asserted, in that any person on conviction might change from one cult to another, but there must be no organized effort to persuade him.

As the interview drew to its close, I told the inspector that on the preceding Sunday I had attended an Orthodox Church service, and I had listened to a sermon by the priest. So I casually asked the inspector that if it was proper for me

as an American Baptist to hear a sermon by an Orthodox priest, why was it improper for a Rumanian Orthodox church member to hear a sermon by a Baptist minister. For a moment he hesitated. The question had apparently fazed him. Then he fell back on the old argument that the priest was not propagandizing but was representing an historic cult 2,000 years old, and was merely reminding his hearers of the established doctrines of their church. Whereas the Baptist minister, representing something new and radical, was thereby compelled to use appeal and propaganda to unsettle the minds of Orthodox Rumanians and persuade them to join.

Such a frame of mind and point of view is understandable in Rumania. To a liberty-loving American with his background of complete freedom and religious tolerance, as the inspector himself admitted, it is incomprehensible. And so the interview ended with courteous handshaking all around, much bowing and farewell ceremony. On our way to the taxicab Dr. Truett sadly commented that while there may be religious freedom in Rumania, full religious liberty is still far away.

Yet when looked at in perspective and in the light of other Rumanian travel facts and experiences such as I have already indicated in the opening paragraphs of this article, such a situation is not surprising. To change the religious policy of Rumania and to establish genuine religious liberty will probably be just as difficult and as prolonged as to modify the procedure in getting funds or to simplify the process of securing police permission for an American to go back home.

Now that I am back home I am impressed all the more by the Christian faith, the brave witnessing, the enduring fidelity to Christ, in spite of opposition and persecution, manifested by these humble Baptists. It was a stimulus to all of us who had come from America. What a mighty power American Baptists, indeed all the Christians of the United States, could be in the world today if they might also manifest in life and deed, in purpose and conviction, in devotion and enthusiasm some of the witnessing fervor of Rumanian Baptists.



# Christmas

## A Christmas Prayer

**O** GOD, in Christmas starlight Thou dost come to us, not with an army with banners, not with sound of trumpets. Thou wouldst conquer the world and win our hearts, not by battle but by a Babe. We thank Thee for the story of the crowded Inn, the Wise Men, the Manger, the Star, the Shepherds, the Angels, the Mother and Babe. May this to us be a season when faith rises triumphant over doubt and distrust. How easy it is, O God, to be cynical in these troubled days, with wars and rumors of wars, international bad faith, broken peace pacts, intolerance, injustice, cruelty, and sordid manifestations of self-seeking and stupidity! In the midst of our disillusionment and misgivings, as we recall with shame how with the name of Jesus on our lips we have served the god of war, we look backward for inspiration to the first blessed Christmas, and then forward to the day that is to be, when from the gray shadows of strife and sorrow our war-weary world will pass into the Christmas light of joy and justice. This we ask in the name of Incarnate Love. Amen.—JOHN C. GRANBERY.

From *The Book of Daily Devotion*, Edited by E. T. CLARK and W. G. CHAM. Published by Cokesbury Press. Used by permission.

## Christmas Scripture

Thanks be to God for his unspeakable gift.—*II Corinthians, 9:15.*

Of the increase of his government and of peace there shall be no end.—*Isaiah, 9:7.*

And the Word became flesh and dwelt among us.—*John 1:14.*

## Thoughts on Christmas

**J**ESUS of Nazareth, without money and arms, conquered more millions than Alexander, Caesar, Mohammed and Napoleon; without science and learning, He shed more light on things human and divine than all the philosophers and scholars combined; without the eloquence of the school, He spoke words of life such as were never spoken before, nor since, and produced effects which lie beyond the

reach of orator or poet. Without writing a single line, He has set more pens in motion and furnished themes for more sermons, orations, discussions, works of art, learned volumes, and sweet songs of praise than the whole army of great men of ancient and modern times. Born in a manger and crucified as a malefactor, He now controls the destinies of the civilized world. He rules a spiritual empire which embraces one-third of the inhabitants of the globe.—PHILIP SCHAFF in *The Church Messenger*.

**T**HE return of Christmas is the persistent reminder that no matter how far the world goes astray, there has been in the world a revelation of good will, a manifestation of the possibilities of the divine in human life, and a revelation of the grace that might transform and uplift a humanity responsive to its redeeming power.—W. E. GILROY in *Advance*.

He Who was born in flesh in Bethlehem,  
Is born each year afresh  
If we make room for Him;  
Not in some stable dim,  
Poor, meanly furnished, cold,  
But bright and decked with gold,  
Our hearts, a temple meet for Him.

—SILVIA TATHAM.

**O**NCE again we are stressing the coming of Christ through this Christmas season. Christ is forever coming and will come forever into any life which will make room for Him. If we permit His coming in us, with complete and full surrender, then we shall be changed and made like Him and the spirit of Christmas will rule in our hearts from the first day of January until the last day of December of every year we live. This is no mere theological theory; it is a demonstrated fact and we are the only obstacles to its fulfillment in our lives. God is again calling us to follow in the footsteps of Christ and to give Him chief place in our hearts. Have we the willingness and the courage to enthrone Him in our lives?—GRANVILLE TAYLOR in *The Churchman*.





# Christmas in Shanghai



*Under prevailing conditions in war-devastated Shanghai, the Christmas celebrations described in this article as having occurred a year ago, will not likely be repeated this year*



By EDWARD HUGHES PRUDEN

*NOTE.—This article is of special timely interest in revealing that even a year ago the rising threat of war by Japan against China, which began exactly six months later, was already interfering with the movements of missionaries and particularly with the celebration of Christmas.—ED.*



IT IS natural that an occidental should wonder just what Christmas is like in the Orient. However, I must warn you at the very outset that Shanghai is not entirely representative of China, since the influence of the West has been greater here than in almost any other city in China. More than 2,000 Americans and 6,000 British live here. Almost every country on the globe has a sizable representation among Shanghai's nearly four million. Great ocean liners come into Shanghai every day bringing passengers from the four corners of the earth. The waterfront is lined with tall, magnificent stone buildings. American motor cars are everywhere in evidence on the streets, and American movies are shown in a dozen theaters every day.

I will begin by saying that there is no dearth of poinsettias here. Some of the finest I ever saw were on exhibition in the florists' windows. Here on our own Shanghai University campus nearly everyone had plants of his own. The missionaries who occupy the house in which we lived last Christmas were home on furlough, and we fell heir to more than 50 beautiful poinsettia plants in their little greenhouse. So our house was well decorated with these beautiful Christmas flowers. We also have seen holly and mistletoe. And of course there were Christmas trees everywhere. We felt very much at home when a man knocked

at our door with Christmas wreaths for sale. And a week before Christmas I saw a ricksha loaded down with Christmas greenery being pulled through the streets by a Chinese coolie, and I could not help but think of how Occident and Orient met in that sight, and how one day they will meet in a common loyalty to Him whose birthday we celebrate at Christmas.

The stores and store windows have been decorated since Thanksgiving, and what an array of wonderful things they offered for sale! It takes lots of self-control not to spend one's last cent for Chinese lacquer, silks and embroidery, linens and tapestry, ivory and brass. All sorts of Christmas cards were available, many of them with Chinese scenes and characters, and others imported from America and England. As one walked the busy streets, one could sense the Christmas spirit in the air and see it on the faces of the people as they jostled each other good-humoredly in the crowded stores. Even those for whom the occasion had no spiritual significance seemed to feel that there was something contagious about the whole thing, and became willing victims.

On the Sunday before Christmas there were inspiring Christmas services in the various churches. Several of us at the University assisted in a large chorus that sang Christmas anthems at two of these services. The first was the United States Marine service which is conducted every Sunday in the largest theater in the city, seating probably 3,000 people. The building was packed to the doors for this service, and besides the marines and American citizens, one could see a host of Japanese and Chinese in the audience. From here we went immediately to the Community Church for the regular eleven o'clock worship





service. The congregation at the Community Church is made up mostly of American citizens who are living in Shanghai while engaged in business or here for missionary service. There was a full house here also, and the pastor, Dr. Luc-  
cock, preached a magnificent sermon. Besides our chorus, which sang two numbers, there was a large choir from the McTyeire School, a Methodist institution, consisting of 150 girls who sang the Hallelujah Chorus from Handel's Messiah.

At three o'clock that afternoon we attended a sacred concert in the Lyceum Theater. The Municipal Symphony Orchestra and the Shanghai Choral Society rendered Mendelssohn's First Walpurgis Night, and excerpts from Handel's Messiah, including the Hallelujah Chorus. The tenor soloist was Mr. Jen Hu, a very gifted Chinese singer.

At night we returned to the University campus for the star-lighting service conducted each year by our Christian students. A large electric star was lighted in front of one of the buildings, and this was followed by the singing of Christmas carols out in the open under the stars. It was a cold, crisp night, and this service did much to remind us of the night in the long ago when the shepherds heard the angels' song as they watched their flocks on the Bethlehem hillsides out beneath the stars. After this, the white gift service was held in the chapel and various groups of students made worthy contributions to the needy in the Chinese community which surrounds our own campus.

And I must not overlook the fine Christmas concert given by the music department of the University on Thursday night before Christmas. There were solos, duets, an instrumental ensemble, a large chorus, and the singing of carols by the entire audience. Many of the Chinese are unusually talented, and they presented a good program of Yuletide music.

On Monday afternoon we attended the carol service at Trinity Cathedral, the leading church of the Anglican communion in Shanghai. The boys' choir sang carols, and, assisted by the regular Cathedral choir, they sang several Christmas anthems. Two lighted Christmas trees stood at

the entrance of the Cathedral, and contributed much to the genuine Christmas spirit which seemed to affect everyone present.

On Tuesday we had planned to go to Soochow for a Christmas celebration in our Baptist mission there. To our amazement, we heard on Tuesday morning that the trains were not running. Because the students in the various schools in Shanghai were dissatisfied with the way the government authorities have reacted to the autonomy movement in the north, they had gone to the railroad station demanding a free ride to Nanking in order that they might present their grievances to the officials. Moreover, they felt that the Chinese government was too lenient with Japan, and, in the spirit of youthful zeal, demanded that China stand up for her rights and resist any encroachment on Chinese territory on the part of Japan. At any rate, the railway officials refused free transportation, and in various ways got the locomotives out of the station before the students could seize them. The result was that more and more students flocked to the station and literally took it in charge.

This naturally caused quite a stir throughout the city and especially in the Japanese quarter. Since we had heard only faint rumors of all this on Tuesday morning, we had packed our bags and decided to go to the station. Imagine our surprise when we passed through the Japanese quarter on our way to the station and found it closely patrolled by Japanese marines with guns drawn. Every marine had on his steel helmet. Formidable-looking tanks were rumbling through the streets, manned and loaded for business. Guns with bayonets attached were being thrust through the fence which lined the railway tracks. It was very evident that they realized the seriousness of the situation and its Japanese implications, and that they were prepared for anything that might happen.

Slowly the driver of the car in which we were riding picked his way through these war-like scenes and we continued toward the station. The nearer we drew the more dense the crowds of on-lookers became. When we got in sight of the station itself we could readily see that an approach

to the building was impossible. Soldiers, police, students, and thousands of spectators were milling about the area, and there was a tenseness about the atmosphere that made one feel that almost anything might happen at any time. Our Chinese driver drove our car right into the thick of the crowd and stopped to seek some information from a policeman. As soon as our car stopped, curious members of the crowd flocked about our car until we could see nothing but tense, solemn faces. Over the tops of the heads of the people we could see the students lined up in front of the station, and the police lined up not far from them, each group appearing to wonder what the other group would do next. The policeman informed our driver that no trains were running and that there was no way of knowing when service would be resumed. We backed our way out and moved slowly among the dense mass of humanity to the railway headquarters. Here the car was stopped and the driver went in to inquire of the authorities when they thought a train might run to Soochow. No definite information could be gotten here, so we moved on along the street and finally came to the bus station. Here we learned that the last bus had gone for the day.

So we returned to the University with the idea in mind that we would catch the early Christmas morning bus, reaching Soochow in time for Christmas dinner. But several professors advised us not to attempt the trip. They said that the buses would be terribly crowded with people who now had no other means of transportation, and that really it was unwise to travel at a time when conditions in the country were so unsettled. Thus ended our Soochow plans for Christmas. Natu-

rally we were disappointed and we hated to disappoint those who were expecting us.

We had no more than reached the campus before we were given an insistent invitation to join a Christmas Eve dinner party that was already in progress. This party was at the home of Gordon Poteat (this year teaching at Crozer Seminary. —Ed.), and the turkey and cranberry sauce went a long way in imagination toward "carrying us back to ole Virginny." We realized that remaining in Shanghai for Christmas was going to be no hardship at all.

We retired rather early, with many memories regarding "the night before Christmas," and were awakened at 2 A.M. by a large group of students who were going from house to house singing carols. As they stood in front of our house they sang "O little town of Bethlehem," and at the close shouted "Merry Christmas." According to the custom, we turned on our lights for a moment and returned the greeting. If you at home could have heard that large group of Chinese Christian students singing their praises to the newborn King, you would have felt as we felt, that the money given at home for missions bears glorious dividends. Do you know of a Christian college in America where 67 students could be found who would go out at 2 o'clock in the morning to sing Christmas carols? And with what enthusiasm they sang! The song of the angels was being echoed in China, and how I thanked God for it!

So we came to the conclusion that the spirit of Christmas is not confined to any one country. We know now that Phillips Brooks was right:

Where meek souls will receive Him still,  
The dear Christ enters in.



# It Was a Very Queer Birthday Party

A TWENTIETH CENTURY CHRISTMAS PARABLE

NOTE.—*This is the third in a series of monthly messages to Northern Baptists by the President of the Northern Baptist Convention.*—ED.

By EARLE V. PIERCE

IT WAS a very queer birthday celebration. He who told me about it said:

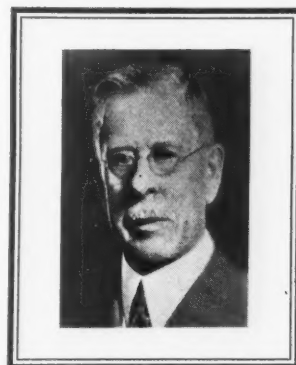
I have many friends. When they arranged to have a great celebration in honor of the anniversary of my birth, it was perfectly natural that I should be greatly pleased. One likes to be remembered by one's friends and celebrations are gratifying events. Furthermore, it was intimated to me that extensive preparations were being made for gifts to be given. This made me especially happy for my needs are great; or rather the needs of others to whom I am giving my life are many. And in my present circumstances I am wholly dependent on the generosity of others for my support in what I am doing.

You may be sure that, with kindling emotions and welling gratitude, I looked forward to that day when I was to be so signally honored with a great party and gifts.

The great day came. A vast number had remembered it and my name was on every tongue. Gifts also appeared in such profusion that I was almost overwhelmed at the sight of them. But when I looked at the cards on which the names were written, indicating those to whom gifts were made, I was astonished, amazed, yes, hurt to find my name not on a single card! My friends were giving gifts back and forth to one another in hectic complexity and I, whose birthday was the occasion of the party, was strangely forgotten. So I walked about enjoying the occasion as best I could, and watching the happiness of others. But what a loneliness I felt, and how I wondered how I would meet those needs which I had thought the gifts would supply.

This was a queer party to say the least. What ought I to have done?

Where did I get this report? The One who told it to me is the Lord Jesus Christ. This year I wonder if we cannot give Him a birthday celebration of a more normal and gracious kind. I know of a group of his friends, a church it is called, who stress the putting of the Lord Jesus Christ at the head of the



Christmas list for each family. And some I know plan to give to Him at least as much as to anyone else. And on His birthday "gold, frankincense and myrrh" are offered before Him in present-day currency. There are good things for His poor. There is also money to give Him for the spiritually desolate of the earth. "Though he was rich, yet for your sakes he became poor that ye through his poverty might be made rich."

Oh! The vast, cumulative effect if for this year Christ should be remembered with a worthy gift for his birthday! For years my own church has made the Christmas season one of gifts to Christ. Thus we swell the missionary fund that sends the gospel to the whole world. Christ is pleased to have us happy, but He is not pleased to have a billion and a half of people, whom He also loves and for whom He also died, kept from a similar joy. We will sing

Joy to the world the Lord is come  
Let earth receive her King,

but that joy has not really reached us unless we are eager to share it; and we ourselves have not yet received the *King* unless we are hearing his command "Go and disciple the Nations," "Ye are the light of the world—Let your light shine."

Will you not let the Lord feel that the Christmas party this year is His, and that we are not just entertaining one another? The giving of gifts, especially if they are useful and needed, is not only a legitimate, but also a highly significant and commendable exhibition of "the love of God which has been shed abroad in our hearts through the Holy Spirit." But since the Lord has put himself in our hands, since he has no money with which to spread His Christmas cheer of the Gospel except what we give Him, is it not a perversion of Christmas to leave Him out?

Let Him head your Christmas list this year.





# Ninety Years for Girls and Boys and Now Only for Girls

*A Scene from "The Strength of the Hills"*



*The Colby Junior College Centennial Pageant*

By

FRANK W. PADELFORD

*The story of a school that was established in an un-  
cleared wilderness 100 years ago. For 90 years it was  
conducted as a coeducational institution and 10 years  
ago was changed into a successful college for girls*

ON THE top of a high hill in the center of New Hampshire there stands a school that ought to be known by every mission-minded Baptist. It has just celebrated its centennial and during these 100 years it has graduated an unusual group of men and women who have had a large part in the mission enterprise. In the list one finds Dr. A. J. Gordon and Hon. Henry Kirke Porter, both of whom were presidents of the American Baptist Foreign Mission Society; Gen. Samuel W. Duncan, one of its foreign secretaries; Dr. John H. Mason, professor of missions at Rochester Theological Seminary; Dr. William

A. Hill, Secretary of Missionary Education for the Board of Education; Dr. William Reid, Secretary of the Rhode Island Baptist Convention, and many others. Seven men and women have gone to Burma as missionaries, three to China, one to Assam and one to Bengal-Orissa. Five went to the South to teach in the Negro schools after the Civil War. A substantial number went west to open up home mission stations. But missionaries have not been the only product. Noted ministers, teachers, successful doctors and business men and any number of useful women have poured from its doors.



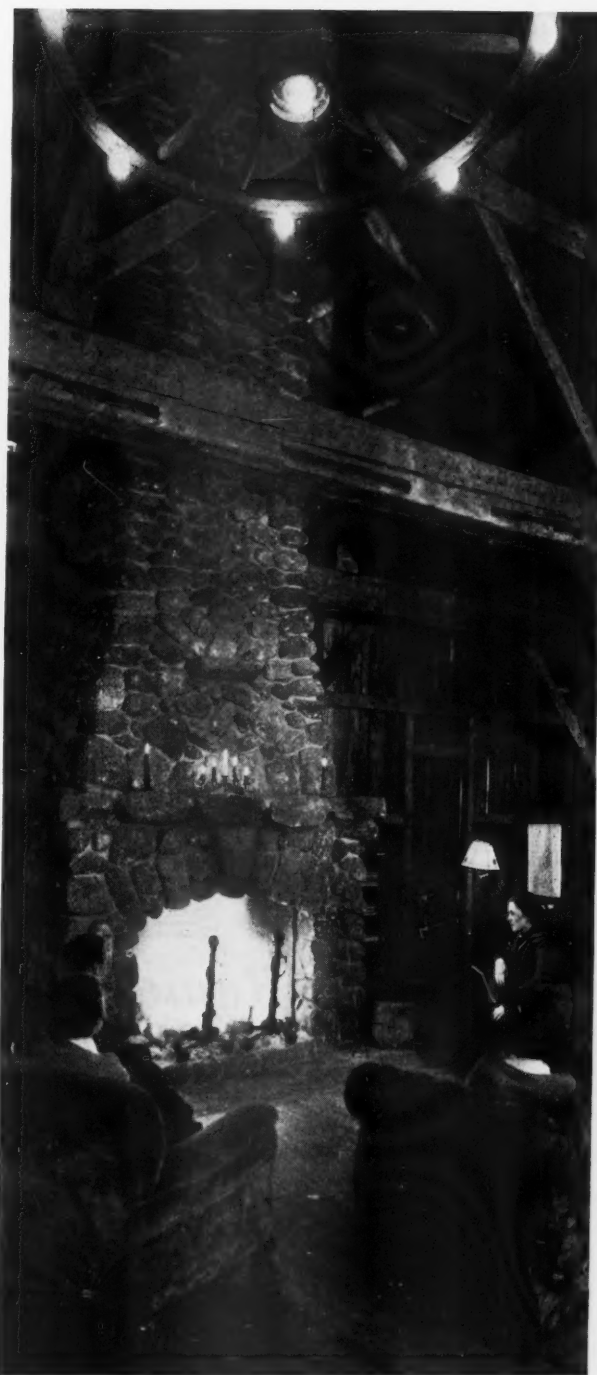
During its long history this school has been known successively under five different names: New London Academy, New London Literary and Scientific Institution, Colby Academy, Colby School for Girls, and Colby Junior College for Women. The location has always remained the same, New London, New Hampshire.

In the same year that Mary Lyon was founding the "Female Seminary" at South Hadley, Massachusetts, a group of 11 men living on this New Hampshire hill-top secured a charter for the incorporation of their school and named it the New London Academy. It was opened originally for girls; but without doubt the incorporators had in mind the education of boys, for its doors were soon thrown open to them.

It was a group of courageous and determined men who took this bold step 100 years ago. Most of New Hampshire was uncleared wilderness. There were no railroads and few post roads. The students who came from a distance arrived in a stage coach drawn by four horses, over roads that were little more than clearings in the forest. But these early settlers were determined that their children should not be deprived of an education because they had removed from the settled towns and cities further south.

The farmers of New London raised the money for the purchase of the land and the erection of the first building. The charter was granted July 4, 1837. In the Spring of 1838 the school was opened with an attendance of 26 girls and one small boy. The next fall a "Male Department" was organized when 54 "gentlemen" were enrolled and 65 "ladies" were registered in the "Female Department." The first principal was Miss Susan F. Colby. Later she married Mr. James B. Colgate, and became the mother of Mr. James C. Colgate and the late Miss Mary Colgate. Thus from the beginning the Colbys and the Colgates were linked with this school. In fact there were two Colbys among the 11 incorporators.

The building in which the school was opened still stands on the college grounds, a testimony to the integrity of the founders. In 1870 a large new building was made possible by a gift of Mrs. Colgate, who never lost her interest in the school over which as Miss Colby she first presided. This housed the school for 20 years when it was destroyed by fire. For the next 20 years the school



*The fireplace in the College Lodge, a favorite lounging place on a winter night or a stormy afternoon*

had to go back to its original quarters supplemented by some small buildings later erected. Then in 1912 Miss Mary Colgate cheered the hearts of all friends by the erection of the beautiful Colgate Hall.

Like most other schools of its kind Colby Academy had its days of bitter struggle and discouragement. There were always enough boys and girls filling its corridors, but they had

little money with which to pay for an education. The Baptists of New Hampshire were behind the school, but they had little money with which to support it. As in so many other cases it was the teachers who saved the day. Their salaries were often a mere pittance. Sometimes they were never paid. Again and again the trustees were upon the point of closing the school, but never could quite take the final step, and the teachers carried on. Thus it survived.

Today it is no longer Colby Academy but Colby Junior College for Women. About 1920 the attendance of both boys and girls began to decline seriously. On the one hand this was due to the development of the high school system, and on the other to the growing conviction that in private secondary schools it is wiser to separate the sexes. So the trustees were faced with a new question. Would there continue to be boys and girls to educate, or had the school come to the end of its usefulness?

In 1928 urged by the Baptist Board of Education to take a bold step and upon assurance of financial support, the trustees, many of whom were alumni, reluctantly voted to close the door

to boys and to make Colby a school for girls only, covering the last two years of high school and the first two years of college. The decision worked like magic and proved that the trustees had caught the spirit of the new day. Girls have been trooping to New London hill in ever increasing numbers. For lack of room more than 100 were turned away last year. Under the unusually effective leadership of President H. L. Sawyer the school has paid its bills from the start. The faculty of 33 highly trained teachers is well paid. Four new dormitories, a gymnasium and a president's house, a final gift from Miss Colgate, have been erected and paid for.

Last year 280 girls were in attendance upon the college classes and 36 in the high school. They are pursuing courses in liberal arts, in general and medical secretarial work. Everything possible is done for the care of the physical, mental and spiritual life of the students. A happier, more contented and more enthusiastic group of girls could not be found on any campus. Colby has demonstrated that the junior college has arrived as a definite part of the New England educational system.



## Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

THERE CAN NEVER BE AN ADEQUATE PRESENTATION of the Kingdom of God as Jesus taught it so long as we go through the world drawing a sword rather than carrying a cross.—*Rev. Joseph Sizoo.*

WE LIVE IN A WORLD that is wrestling with fundamental pessimism. It is not enough for us to merely affirm the love of God when multitudes of men are in doubt as to the reality of God.—*Bishop N. S. Talbot, Nottingham, England.*

SINCE THE TIME OF CONSTANTINE, except for small groups here and there, Christianity has never challenged the worship of Caesar or the killing of national enemies.—*Asbury Smith.*

THE NEW CONCEPTION OF NATIONAL HONOR accords most glory to the nation which does not spend blood to expand or avenge, but makes sacrifices for peace.—*Leon Blum, Former Premier of France.* (If this were only true!)

THE EVIL OF MODERN HISTORY has been nationalism; the scourge has been the State; the sin has been "my country right or wrong."—*Rabbi Jacob Katz.*

WHILE SOCIOLOGY AND PSYCHOLOGY are a vital part of religion, they are not the heart of the gospel. We are enlarging the ranks of religious application but we are failing to recover the center of its power.—*Rev. Ralph W. Sockman.*

PLATFORMS FOR CHURCH UNITY have thus far proved that they are not worth the paper they are written upon because there is no unanimity of spirit.—*Rev. R. H. Brooks.*

ALL NATIONS ARE DREADING WAR and yet all are preparing for it.—*Rev. Minot Simons.*

COMBATIVE PATRIOTISM which plainly threatens to destroy civilization is largely begotten by the teacher in his history lessons.—*H. G. Wells.*

# I Was a Refugee in China

By FRANCES J. NICKELS

*A thrilling narrative of how an American Baptist woman, en route from Chengtu to Shanghai, lived through the air raids on Nanking and eventually escaped to Manila*

**I** WAS a refugee in China. With some 300 or more refugees I was evacuated from China to the Philippines. How quickly things can happen to change the life plans of an individual as well as the history of nations.

I had been having a wonderful visit in China when suddenly things began to happen. I was to have taken a British steamer from Kukiang down the Yangtze River to Shanghai. That morning chair bearers brought me down Lushan some 3,000 feet by sedan chair. When I reached the foot of the mountain I went to the China Travel Bureau to ask direction to the wharf where the *S. S. Kutwo* was to sail.

"No Kutwo today, no Kutwo tomorrow," I was informed. "No know when Kutwo come."

I happened upon two other stranded Americans and by chance we were able to get a Chinese steamer going down river that afternoon. I had a reservation on the *S. S. President McKinley* sailing from Shanghai for Manila, and it was imperative that I reach Shanghai and also get my luggage which was being shipped to me from North China.

When we arrived at Nanking we found the Yangtze River had been mined below that point to prevent Japanese boats from coming up river. It was impossible to get either a plane or a train to Shanghai.

The next day just as we were finishing luncheon at the Presbyterian Mission which had given us shelter, sirens began a doleful wailing. I thought some fire had broken out, but my hostess said quickly, "That is the signal for a Japanese air-raid. We must get to a place of safety as soon as possible."

The United States Embassy had forewarned them of certain signals; one for naval bombardment, and motorcars would be sent immediately to take U. S. citizens and a suitcase for each to

Refugeeing is not fun, writes the author of this narrative. After reading it you will agree with her

the Embassy, the other for air-raids, which meant all must keep off the street and find the safest place near them. One building on the mission compound had reenforced concrete halls. This they chose as our refuge. So we four Americans and several Chinese sought shelter there. The sirens ceased. There followed a deadly quiet, and in a few moments the bombing began. A military barracks was located next to the mission and here the Chinese were busy firing anti-aircraft guns. Crash on crash sounded the bombing of bombs, like a frightful thunder storm. Then would come the firing of the machine guns of the pursuing planes and the anti-aircraft of our neighbors, which sounded like giant hail. This would last for a few moments and then a breathless quiet for 10 or 15 minutes. Then would come another bombardment and the answering fire. At times the clouds would lift and we could see the smoke of the bursting bombs. So the afternoon wore away until at length, shortly after five o'clock, the sirens signaled the raid was over. It was surprising how soon the noise of traffic resumed and the voices of people passing in the street, as everyone took up his and her usual duties.

After the strain of the day we were all tired and slept well that night. Suddenly soon after six the next morning, we were wakened by the wailing warning of the sirens. Again we hurried to our hallway refuge. This time our numbers had increased. A mother with a tiny baby, several attractive school girls, some Faculty members, all Chinese save the five Americans, three women and two men.

As hour after hour passed with intermittent bombing and return fire, I thought the suspense might wear on the nerves of the mother with her baby or the girls. Yet throughout all that long day there was no sign of hysteria. And what



seemed even more remarkable to me, I heard not a single expression of bitterness toward their enemies. Occasionally there were such long intervals between the bombings that even though the safety signal had not been given, we went to the house once to eat and another time to bathe and make ready for evacuation. The American Embassy had telephoned that as soon as the raids stopped they wished all American women and children to be ready to leave.

Soon after 8:00 P.M. the safety siren signaled, and by 8:30 the Ambassador's car and another were at the door to take us to the Embassy. Here various cars gathered, bringing Americans from all parts of the city. At 9:00 o'clock the cavalcade started for the British ship which was to take us up river. Thousands of Chinese, carrying their belongings wrapped in cloth and slung over their shoulders, in ricksha and on foot, were hurrying toward the river. It was a marvel to me how calm both foreigners and Chinese had kept through all the vicissitudes. For the third time our hostess was evacuating from her lovely home, leaving all her treasures.

We found the *S.S. Woosung* crowded like sardines. She was supposed to carry 50 first-class passengers and 200 total. There were 115 first-class crowded on every available bit of deck space and a total of 1,600 people aboard. . . . All were trying to get out of the danger zone. Cots had been requisitioned for the women in first class, and the men had to sleep on blankets on the floor. When the nice young captain saw my grey locks and learned that there was not even a cot for me, he insisted on my taking his cabin and private bath. With the Ambassador's car to convey me to such luxury, my friends teasingly said that I should write on "Refugeeing de Luxe." There were mothers aboard with little children and sick babies. With these I shared my comforts. One little chap, just recovering from a mastoid operation, occupied the Captain's couch. A little Chinese baby desperately ill had the Captain's bunk much of the time until a nurse came aboard a day or two after and ordered isolation. Though in a comatose condition the little thing was still living when we reached Hankow. The officers and crew were superlative in efficiency and kindness.

The American Consul met us in Hankow and we were taken by automobile to a comfortable

hostel. There I found some of the Faculty of Lignan University, which is located in Canton. Floods and landslides on the Hankow-Canton Railroad had delayed them and, while previous reservations were necessary, they were good enough to offer to try to include me in their party, which was planning to leave the following day.

At five o'clock the next morning I awakened suddenly, wondering if I were dreaming or if my nerves were playing me a trick. No, it was really true. Air-raid sirens were again wailing their doleful signal. Having been through nine raids, I felt quite experienced. So I threw something around me and went to a young mother with two children to tell her what to do and to see if I could be of any assistance.

Soon the electricity was cut off, meaning no lights and no elevator. In inky darkness we crawled down a spiral stairway, feeling our way from floor to floor. After what seemed a long time, we reached the ground floor in safety.

For more than two hours we were huddled in that hallway. We heard no bombing, but occasionally could hear planes flying above us. We were glad when daylight came. Our plans were to start for the train at 7:45 A.M. Even though the safety signal had not been given, we ate our breakfast and had our luggage ready to start at a moment's notice. Just in time the siren sounded that the threatened danger was past, and we started for the ferry across the river. My friends were able by persuasion to get a second-class reservation for me with them. But when the train arrived, the second-class car was both inadequate for the vast crowd and most uncomfortable. An accommodating car attendant took us in a beautiful new first-class compartment car, the last word in train construction, and I was favored with a lower berth. For two hours crowds poured into the train. For several days no trains had been able to run. Now there were rumors that the Japanese were to attempt to bomb the railroad. Trains were being sent through with as little light as possible. After 48 hours of travel, we reached Canton. With all the crowds packed in that train, the train staff had nevertheless efficiently fed and cared for all the passengers.

Friends with autocars awaited us, taking us to Lignan University, where continued thoughtful kindness was ministered to us. Warning had been

given to have as little light as possible. So the campus was kept in darkness and all lights in the houses in the Canton area were shaded. The Sun Yat Sen obelisk and its great hillside stairways, which in their whiteness made too good a target, were being painted black. Shopkeepers had sent away or buried their treasures. Iron shutters were closed. The atmosphere was one of suspense.

Fortunately we were able to get on a British steamer for Hong Kong. A few candles in the passageways and public rooms were all the lights permitted. We had our first sense of safety when at last we were landed at Hong Kong. The Woman's International Club gave the refugees every comfort they could while we waited for an American ship to evacuate us. One of our friends, a young mother with three children, boarded the *S. S. President Hoover*. I was leaving about the same time for Manila, so I went to the pier to see her off. "It seems so good," she said, "to be on something that belongs to the United States and have a sense of safety for my children."

And later we had the radio news of the bombing of the *S. S. Hoover*! And Canton has been bombed! And Manila has had an earthquake! We ourselves are in the tail of a typhoon which is headed with terrific velocity for Hong Kong. Thus on land or sea there seems to be no security. Yet at every step of the way friends have risen to supply every need. Fourteen years ago I found how kind folks in the Orient were, and now again I have new evidence.

Having been one of the American women interested in Christian colleges for women in the Orient and being privileged to visit them 14 years ago, this year I have been seeing the fulfillment of dreams. The splendid campuses and, more important still, the fine student-bodies have been beyond anything I had anticipated. After visiting Shanghai University, Gingling College at Nanking, Cheeloo College at Tsinan, and Yen-ching College at Peiping, I went to Hsianfu, where people were still much concerned about the kidnapping of Generalissimo Chiang Kai Shek last winter. From there I flew to Chengtu to be present at the Commencement exercises of West China Union University. Coming out of the clouds to the luxuriant Chengtu plain is a picture indelibly stamped on my memory. Not in a thousand years have they had a famine.

I have been amazed at the changes I have found in China. Fourteen years ago governments were made and unmade in a day or two. This time wherever I went, even to the remotest villages, I found the people loyal to the Central Government, and especially to Generalissimo and Madame Chiang Kai Shek. In high positions of influence I found many of the professors I had known in the universities, students of economics and world affairs. I saw actually being worked out the rural reconstruction, mass-education and various other constructive programs. All China seemed responsive to the high ideals of the New Life Movement.

The administrative officers of the Christian universities which had been established by foreigners, almost without exception are now Chinese. Their presidents, deans, and heads of departments, and their student bodies are such of which any country might well be proud. All sorts of conferences had been set up for the summer by General and Madame Chiang and their associates to plan for further constructive programs in the near future, and China's prospects seemed more promising than I could have conceived.

It now seems so long since I left Chengtu, travelling with friends down river in a junk. By day we twisted and turned down the winding streams, shooting rapids with the dexterous captain and oarsmen. By night we tied up at quaint old villages. We slept and ate with comfort on the junk, a fascinating experience.

I climbed Omei Shan, that sacred mountain beloved of all Szechuanese, thousands of whom were climbing for merit and pleasure. Living in the monasteries I had opportunity to get somewhat acquainted with the kindly priests and the throngs of pilgrims worshipping at the temples. The Golden Summit rewarded me with marvelous views of mountains and plains, snow-white Thibetian peaks and the rainbow circles of Buddha's Glory. Looking down a sheer thousand-foot cliff I saw the broken body of an old man who had jumped into the arms of Buddha to end the heartache of his life. Coming down to Kiating the servant of my friend Becky said he would like to look after me down river. "But," said Becky, "you speak no English and the Taitai speaks no Chinese, how can you take care of

her?" "Ah," he replied, "Taitai Nea talks so much with her hands I can understand everything she says." And so he accompanied me. Flood water delayed us some days, but at length we sailed on a Chinese boat down the Kiating River. I was the only English-speaking passenger. Curtains hung round a cot on deck gave me a little privacy for bathing and dressing. Yet often I would look up into eyes peering through at the strange foreign woman. Nearly 2,000 miles from Shanghai I was more of a curiosity than on the East coast.

My trunk and bags are still somewhere in China. I have been separated from them since June. Refugeeing isn't all fun, even for me. My money is in Shanghai. Yet in the midst of uncertainty, of the distress of many around me, of the heartache we all suffer for poor China, my heart is full of gratitude for the never-failing kindness that has followed me all these days.

There is no lack of conversation as the refugees exchange experiences, some endangered by flying shells and others by leaking boats. Epidemics

of cholera and dysentery are threatening. I feel as if I were in a bad dream from which I must wake up. When I think of China's promising future of just a few weeks ago, it seems too horrible to be true.

Just before I left Kuling I saw Madame Chiang for a moment. All her previous buoyancy was gone. The weight of the world seemed pressing on her. By night and by day I see her tragic face. All her plans for the betterment of all the Chinese people are thrust aside because these peace-loving folk must now fight for the preservation of their land. If China is successful in withstanding the Japanese attack, even then what? Will it make of China a militaristic nation? What of all the high ideals of culture, the higher standards of living, the Christian hope for all the people? My heart is bleeding for all the fine young folks I have seen throughout their vast country. What is China's future?

When will the day come when the peoples of the world will have power to forbid their governments making war? May God show us the way.



## FACTS AND FOLKS

*Kalamazoo College* is embarking on an ambitious financial campaign whose ultimate objective is \$2,000,000. For this year the goal is \$660,000. Contemplated new buildings include a fine arts building, a student and faculty commons (dining hall), and another dormitory for women students. The major portion of the financial objective is intended for additional endowment.



*How would you like* to drive 40 miles every day through winter and spring, along roads made impassable by snow, ice and floods, in order to go to college? All through the past year a young Negro pastor of a Baptist church in Berryville, Va., each morning drove his car to Storer College, arriving there at 8:00 o'clock.

### *News brevities reported from all over the world*

Each evening, sometimes very late, he drove it home. Moreover, he always had a load of students who could not afford to live on the campus or in the town of Harpers Ferry. So prompt each morning was his arrival that it was commonly asserted that the college could set its clocks by the arrival of his car. Here is an unusual case of perseverance and determination to get the best possible preparation for a life work.



*The Temple University* School of Theology in Philadelphia, founded by the late Dr. Russell H. Conwell, has appointed Rev. Archibald G. Adams as Professor of Comparative Religion and

World Missions. Mr. Adams' service of nearly 10 years as a Baptist missionary in West China, and his experience in the pastorate since his return from China in 1925, well qualifies him for this position. His father, Dr. J. S. Adams, served in China from 1893 to 1912 and is buried in a little cemetery outside the Hanyang city wall.



*Chautauqua Baptist Headquarters* will again be maintained on beautiful Lake Chautauqua next summer and the usual courtesy extended to missionaries. All active Baptist home or foreign missionaries are entitled to free rooms there during July and August, 1938. Information and requests for reservations should be addressed to Mrs. John A. Lichty, Chautauqua, N. Y.

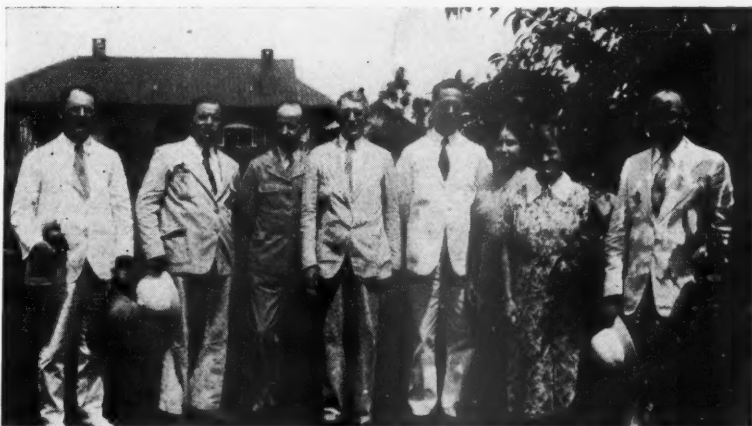


# NEWS FROM THE WORLD OF MISSIONS

*A monthly digest from letters and reports of field correspondents*

## Five Hours for School Examinations

*After a five hour session of the examining committee, the new Boarding School in Banza Manteke graduates its first class with appropriate exercises, including fine singing, dramatics, athletics, and the usual commencement speeches*



*The examining committee at Banza Manteke School. From left to right: J. E. Geil, Mr. Berg of Swedish Mission, Mr. Paquet, Government representative, P. A. MacDiarmid, Mr. Reynolds, Principal of United Training School at Kimpese, Mrs. Reynolds, Mrs. Armstrong and Mr. Bubeck*

WITH the closing exercises of the New Banza Manteke Boarding School, 20 boys and 6 girls finished the six-year course. From this group 14 boys received Mission diplomas. In a Catholic school they would have received government diplomas which under no circumstances are given to pupils from Protestant schools.

The closing exercises began with a six o'clock morning service in Ahl Memorial Chapel, conducted by Mr. Berg of the Swedish Mission. From eight to twelve the final examinations were given to the senior class by the examining committee. More than five hours were spent by the committee in giving the examinations.

In the afternoon the committee and visitors witnessed a good game of soccer football. At five o'clock

station school teachers, graduates and members of the graduating class gathered together in the park to partake of a sumptuous repast.

In the evening there was a dramatization of the story of Elijah, a fine and impressive presentation by boys and girls from the station school. The boys who took the parts of Elijah and Ahab and the girl who took the part of Jezebel were especially good. At the close the entire group sang a hymn prepared by Mrs. Frederickson which ended with the words: "The God who was with Elijah is also our God."

Services on Sunday included a sermon by Rev. B. J. Armstrong, and another splendid dramatic presentation of the life of Paul by



*Two Banza Manteke graduates now employed as workers at the school*

members of the graduating class.

On Monday teachers and pupils marched two by two across the valley to the Ahl Memorial Chapel where the graduation exercises were held, conducted in French. Diplomas were presented by Mr. MacDiarmid, Secretary of the Congo Mission. The main address was given by Mr. Paquet, government administrator of the Matadi District. He spoke in a very complimentary way of the work done.

The singing was enjoyed by all. Congo folk are inherently musical and with training and practice soon become accomplished singers. Several visitors remarked upon the singing by the choir, and one man who is himself a musician said it was the best singing he had heard in Congo. It is not an easy matter to maintain a good choir in a Congo school, for it must be made up in part each year from raw recruits from distant villages.

## War Between China and Japan Changes Dr. Bowler's Plans

The war between China and Japan compelled a complete change in the plans of Dr. W. H. Bowler for his visit to the mission fields this winter. Instead of sailing from the Pacific Coast on October 2nd for Japan and China, he reversed his itinerary and sailed

from New York on October 20th. After several days in England and Germany and a visit to the new palace of the League of Nations in Geneva, Switzerland (See *MISSIONS*, November, 1936, pages 520-526), he sailed from Marseilles on November 6th for India. After visiting India he will go to Burma and thence to the Philippine Islands. If normal conditions are restored in the Far East by late winter he will include China and Japan in his tour, with the expectation of return to the United States some time in April.

In announcing this visit to the denomination, President Earle V. Pierce said:

Dr. Bowler will undertake this journey as a representative of the entire Northern Baptist constituency. As the leader of activities connected with the raising of our missionary budget he will share with the missionaries and the Christian nationals of the different fields visited, his knowledge of the problems and plans which engage the minds of our people. On the other hand, his personal observation of the missionary enterprise and the vivid impressions which he is certain to receive will equip him for more effective service when he returns.

As soon as he had heard of Dr. Bowler's intended journey, Dr. J. H. Rushbrooke, General Secretary of the Baptist World Alliance, wrote to express his interest. He added: "Since you are on our Executive Committee, we should of course regard you as a messenger of the Alliance seeking to strengthen the sense of our world-fellowship as Baptists."

#### Grants to Churches in the Ohio Flood

One of the characteristics of the Christian church is the readiness with which the whole responds to the need of any particular group within it. This was exemplified in helping the churches that met with such disaster in the Ohio Val-

### Missionary Oddities

Number 15

#### THIRTY EGGS

**M**ISSIONARY George E. Waters and Mrs. Waters, of South China, retired from active service last May. She had served 41 years and he 38 years. Shortly after the dedication of the fine new church at Kakchieh (See *MISSIONS*, November, 1936, page 551), a strange old man called at the Waters' home and asked to see Mrs. Waters. When she came into the room he arose and greeted her. He lifted a huge basket from the floor and proceeded to take out fresh eggs, one by one, and place them on the table. When he had brought out a dozen, Mrs. Waters remonstrated and said that was enough. But he persisted until he had placed 30 eggs on the table.

Then he said, "I have brought 30 eggs to give you because 30 years ago you came with the Gospel Boat to Namye. After your preaching there, you kindly allowed me, a very sick man, to travel in your boat back to Kakchieh. There Dr. Anna K. Scott took me into the mission hospital. For many weeks she took care of me until my health was restored. While in the hospital, not only did I learn to know God, but I also learned something of foreign remedies and treatments. After I returned home I was able to help my neighbors. Hearing of the new church, I have come to see it. And so I take this opportunity of expressing my thanks for your great kindness to me 30 years ago."—A. S. Adams.

ley floods last winter. It was immediately evident that assistance from outside had to be provided. The Red Cross helped the people in their individual problems, but the denomination had to carry the responsibility for the churches.

The Indiana and Ohio State Conventions at once took steps to raise funds among their own churches for the assistance of churches in their states. The response to this appeal was splendid. In West Virginia there was a less systematic campaign for assistance, but aid was given at several points. The American Baptist Home Mission Society appropriated \$9,500 for this task of rehabilitation. On May 28, 1937, under instructions of the Northern Baptist Convention, the Home Mission Society sent an appeal to every church in the Convention for a special offering.

At the September meeting of the Home Mission Board the following report was made of the returns from these various appeals:

Original appropriation by the Home Mission Society .....	\$9,500.00
Reported from Indiana ...	5,255.33
Reported from Ohio .....	4,090.67
Received by the Home Mission Society in response to appeal .....	8,544.23
Total .....	\$27,390.23

Money received in Indiana is handled by the Indiana State Board and that received in Ohio by the Ohio Convention Board. Funds received by the Home Mission Society and the appropriation from its budget are distributed through its Edifice Funds Department.

In rendering this account of our stewardship we desire to express our deep appreciation to all pastors and churches that coöperated in making this aid possible.—G. Pitt Beers, Executive Secretary.

# MISSIONS

An International Baptist Magazine



Founded in 1803 as *The Massachusetts Baptist Missionary Magazine*

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPHARD, *Editor*

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No. 10

## Baptists Should Agree with Mormons in This Christmas Emphasis

THE Church of the Latter Day Saints (Mormon) set an example for every Christian denomination when a letter was sent to Mormon churches throughout the world, urging parents to exclude warlike toys from Christmas gifts to their children. The letter pointed out, "How inconsistent it is, on the holiday honoring the birth of Christ, to put into the hands of children, by means of their toys, the very opposite of the message of peace on earth that heralded His birth." Although Baptists disagree with Mormon theology, they can and should agree with such Christmas sentiment. Fortunately there has been a trend away from militaristic toys this year. At the Philadelphia Toy Fair, held last summer, according to *Nofrontier News Service*, out of 50,000 models of toys on display, only 1% were found to deal with war and guns. A similarly small percentage featured the Toy Fair in New York. Here educational and scientific toys were in the majority, although G-Men outfits and cowboy equipment apparently took the place of the military toys displayed in other years. Among children this year's Christmas season should, therefore, be peaceful in contrast to the wars that ravage and the rumors of wars that agitate the rest of the world.

## Abandoned Babies on Shanghai Garbage Heaps

FAR less fortunate than the Mary of Bethlehem, who at least was furnished a manger in which to lay her child, are the Shanghai mothers of today who have neither inn nor stable when the hour of travail arrives. Instead they bring forth their young in street gutters and cellars. Read this realistic account of Chinese motherhood amid the horror of war in Shanghai. It is taken from a press despatch in *The New York Times*.

The population of war-ravaged and terror-stricken Shanghai is increasing by an average of 700 births a day.

With demolition bombs and howitzer shells supplying their first lullabies, most of these war-waifs are born in Shanghai's alleyways, gutters and cellars.

Cradled in mud and dressed in newspapers, they present a pitiable spectacle. Backyard cats and barnyard dogs fare more fortunately in giving birth to their young than do the fear-crazed, famished Chinese mothers who have been driven from their huts by Japanese bombs and now are ravaged by cholera and other diseases.

Some of them, with their starving, shivering broods, make their homes on shelves in empty stores, sleep in coffins or live in the ruins of blasted buildings. Every day processions of these homeless, destitute war-mothers bearing new-born infants, mere fragments of humanity, go to clinics for cholera disinfectant.

Too weak to sustain life and too poor to shelter their young, many of these forlorn mothers leave their infants furtively on the doorsteps of American and other foreign householders. Others deposit their babies in baskets especially placed outside such institutions as "The Door of Hope." More desperate mothers hurl their young into the river or leave them on garbage heaps outside the International Settlement.

Heretofore expectant mothers and little children were afforded some measure of chivalrous inviolability even in war. But the civilized world has apparently said farewell to all that. Bombs from airplanes dropped on civilian population are no respecters of persons. In war now it is women and children first. Civilization, like time, marches on.

For relief work the American Red Cross has thus far sent \$161,000 to China. Our own Foreign



Boards still appeal for \$60,000. At this Christmas season MISSIONS suggests that you read page 579 and then obey that impulse.

### How Can People in the Slums Love Their Neighbors?

THE slums of New York were recently made the subject of a special conference in the Protestant Cathedral of St. John the Divine. There are 17 square miles of slums within the corporate area of New York City, 245 street miles of so-called "old law" tenement houses, with more than a quarter of a million windowless rooms in which people sleep. Into these bedrooms the sun can never shine. Their only access to air is usually a narrow, interior and almost useless airshaft. In 309,157 apartments people cannot properly bathe. In 322,065 apartments there is no hot water, while 249,653 lack private indoor toilets.

At the Cathedral conference the remarks of Mr. Langdon Post lifted the slum problem to a level where some realistic Christian thinking became necessary. "More than 2,000,000 people," said he, "are living under conditions which you and I know are wrong. How can you expect them to really, honestly, and sincerely love their neighbor, when the neighbor perhaps has good light and air, a warm place in winter and a cool place in summer?" There are said to be 65,000 condemned "old law" tenement houses in New York. Since approximately 1,000 are being razed and replaced each year, it means that at the present rate of construction 65 years will pass before the last of them is gone.

Amid such surroundings Christian home environment becomes impossible. Personal and family self-respect cannot be maintained. Children are denied the joys and happiness of childhood. Adolescent youth is driven to the streets and the corner saloons for the unwholesome satisfaction of wholesome social instincts. These conditions are not characteristic of New York alone. It is estimated that from one-fourth to one-third of America's population in the cities live in surroundings that are physically unhealthy, socially undermining, and morally degrading.

Such facts give new significance to the task of city missions.

### What Would Happen if the Program Committee Did This?

PRESIDENT EARLE V. PIERCE has appointed the following committee to prepare the program for the Milwaukee Convention:

REV. J. W. BROUGHER, SR., Glendale, Cal.  
MRS. A. LE GRAND, Wauwatosa, Wis.  
MRS. GEORGE CALEB MOOR, New York, N. Y.  
PRESIDENT GORDON PALMER, Philadelphia, Pa.  
REV. C. S. RODDY, Portland, Maine  
REV. H. H. STRATON, Muncie, Ind.  
REV. RALPH WALKER, Los Angeles, Cal.

The committee will soon hold its first meeting in anticipation of the General Council meeting in Chicago on December 6th. Presumably the committee will welcome suggestions. If any Baptist has any program idea or any constructive criticism of last year's program, now is the time for him to make his ideas known, or else, to borrow a phrase from the marriage ceremony, hereafter forever hold his peace. Suggestions should be sent to Chairman J. W. Brougher.

MISSIONS ventures to raise a revolutionary question. Heretofore committees in their selection of program personnel have felt constrained to take three factors into account: (1) geographical residence, (2) theological representation, and (3) organizational prestige. What would happen if this year's committee were to discard all that and were to invite program speakers and arrange program features regardless of geography, organization, or theology? To be sure, adequate time should always be provided for the various missionary agencies to give an account of their stewardship so that delegates may be kept informed as to what the denomination is actually doing through its numerous enterprises. But aside from that, if the committee were to invite, regardless of geography, theology or organization, the best men and women who are able to give us a new missionary vision, competent to discuss the world issues of the hour, and qualified to challenge us to the Christian tasks that need to be done, would we have a stronger or a weaker program, a richer or a poorer feast of inspiration than generally results when a committee attempts to balance every Easterner with a Westerner, every conservative with a liberal, and every foreign with a home representative?

## Editorial ♦ Comment

♦ The League of Nations has been under severe criticism for its failure to prevent Japan's seizure of Manchuria in 1932, Italy's conquest of Ethiopia in 1935, the civil war in Spain in 1936, and Japan's latest attack on China. The League was subjected to an entirely different type of criticism this fall when its spacious new assembly hall was formally dedicated. (See *MISSIONS*, November 1936, page 520.) It so happens that this year's League President is Aga Khan, III, a representative from India. He is reputed to be one of the world's richest men. For the dedication he staged a brilliant festival and reception, acted as host and paid the bills. Included in the expenditures, according to report, was the cost of 2,500 bottles of champagne. Since 2,500 guests had been invited, this allowed one bottle of champagne per guest. Those who criticized based their criticism on the ground that it was heartless for a world peace organization to have music, dancing and drinking at a time when Chinese women and children were being slaughtered by Japanese air raids in China. This criticism significantly suggests that moral idealism still survives in a world whose international morality in recent years has seemed to be so sadly waning. At the dedication festival all 52 nations in the League were represented, except Spain. The Chinese departed early.

♦ More than 100 leprosy stations all over the world were aided last year by the American Mission to Lepers through its 147 clinics, stations and leprosaria, according to Rev. Emory Ross, new General Secretary, who reported at the Mission's annual meeting in October. In spite of this gratifying progress there is dire need for a continued fight against this "most shunned and most dreaded pestilence." Contributions for the year total \$123,000, an increase of 23% over the preceding years. This organization has long made grants to leper work on Baptist foreign mission fields, as was so vividly set forth by former Secretary William N. Danner in a feature article in *MISSIONS* a year ago.

♦ There are nearly 500,000,000 people in China, the government estimate of population for 1936 being 466,785,856. This compares with 127,521,000 for the United States according to the Census Bureau. Adequately to visualize half a billion people is impossible. The most realistic conception of this mass of humanity is still the classic picture of a parade. Imagine a parade of Chinese passing a given spot four abreast. Such a procession would never end!

Long before the last person had passed the spot, another generation of Chinese would have been born and grown to manhood to continue the march. The remote Chinese province of Szechuan leads with 52,963,269 or somewhat short of the 60,000,000 which Baptist missionaries have usually stated as the estimated population of their field, the most remote of all Baptist foreign mission fields.

♦ Just as this issue goes to press there comes a report from Dr. Rushbrooke that the Rumanian Minister of Cults in Bukarest postponed the date when the "church decree" was to have gone into effect from October 17th to December 21st, thus granting two additional months during which religious associations might conform to its requirements. (See page 589.) Rumanian Baptists requested no such extension. They have protested and continue to protest against the "decree" itself and are asking that it be annulled. What will happen on December 21st remains to be seen.



## THE GREAT DELUSION

Number 46

SIX MONTHS IN MEXICO

EARLY in April newspaper reports from Mexico stated that President Lazaro Cardenas had launched a determined effort to restrict drastically the sale of liquor all over Mexico. Long convinced that such restriction was essential to his country's progress, the President promised,

1. Complete closing on Fridays, Saturdays and Sundays of every bar room or other place where liquor is sold.
2. Total prohibition of manufacture or sale of liquor in regions inhabited by Indians or Mexicans of Indian descent.

And he added that consumption of liquor was "stimulated by exploiters who used the liquor traffic to maintain undue influence over the masses."

Six months later, on October 17th, Mexico observed "Anti-Alcoholic Day" throughout the entire republic. And with it came an announcement from President Cardenas that 1,600 cantinas or bars had been closed. He appears to be carrying out his promises.

The contrast with conditions in the United States speaks for itself. Whatever one might think of certain aspects of Mexico's revolution, there is no liquor delusion across the Rio Grande River.



# It's a Long Way to Hopiland

By BERTHA GRIMMELL JUDD

*The New President of the Woman's American Baptist Home Mission Society makes her first visit to the land of the Hopi Indians and experiences the fulfillment of a dream of long ago*



LONG ago I dreamed of a visit to Hopiland, and dreams do come true. I knew it when I boarded the train in New York City. For years one of my most treasured possessions was a tiny photograph of a stone house on the wide desert with no trees or grass anywhere around it, the home of Miss Abigail Johnson and her associates. There was not even a well, for the missionaries released the money to provide such physical comfort for work in other fields. So they used the water provided for the church baptistry which also served as a cistern. Since then water has been supplied, but the sublime abnegation is as inspiring to me now as it was then. So I looked forward with eager anticipation to the privilege of fellowship even for a few days with those who had been the partners and the heirs of such devotion.

The long journey unfolded an ever-changing panorama. For two days the scene was familiar. The third morning I awoke in New Mexico, a strange new world. Instead of being carpeted with green of grass and waving grain, the earth was tawny-colored, overlaid with alkali deposit that looked like hoar frost. The effect was an iridescent gray, softly dull, yet brilliantly alive. Indescribable bronze and gold appeared in the bare



*Bertha Grimmell Judd*

branches of adjacent shrubbery. Great plateaus rose abruptly from the plain. At a distance they seemed to have risen out of the sea. Close at hand they stood like castles on rugged, buttressed foundations. As if to make up for lack of flowers and grass, the clay underfoot revealed an amazing variety of color: cream, yellow, tan, brown, red, and pink. Indian pueblos in all stages of repair and disrepair, chickens, horses, sheep, cows, pigs, sheds, shacks, children walking barefoot to school, more rocks like towers, altars, truncated cones, more Indians, Zuni and Navajo dwellings, all moved past the train windows. Mount Taylor, snow-capped, came into view toward the north. By noon the train was at Gallup and, not far beyond, the Arizona line was crossed.

Thus in three days from home my journey ended at Winslow, a railroad center in Arizona, and one of the gateways to the Hopi reservation, the Grand Canyon, and the Painted Desert. Miss Lolita J. Stickler, who was to have met me, was not there. The telephone quickly put me in touch with her and brought the word that she would arrive in two and a half hours. A flat tire and a broken spring explained the delay. With her was Effie Beeson, daughter-in-law of Steve the interpreter, and her 18-months-old baby Phyllis. We secured lodgings for the night in Winslow. The next morning the garage man put his personal car at our disposal so that we could proceed.



Our destination was Polacca, 76 miles north, where Miss Bertha E. Kirschke and Miss Helen Pack are stationed. From horizon to horizon as we rode along, stretched the vast desert, covered with stubby sage, occasional cactus, yucca and mescal. There was not a house or a tree. An occasional Navajo hogan was the only human habitation, a rude log cabin, covered over with clay, its single opening a door in one end. A section of stovepipe extending up through the roof is an exceptional concession to modern civilization. The primitive nomad is not troubled by the smoke from his fire. After having traveled some miles, the Painted Desert with its deep, multi-colored canyons lay at our left. I was told that a student, who spent some months in the vicinity recently, made a collection of 120 gradations of color from the soil of that region. Farther on, the Black Buttes, picturesque, austere, conical hills typical of the section, came into view. Stern sentinels they seem to be, ever on guard. The road over which we passed was fairly smooth. Thanks to the WPA projects of the government, 17 bridges have been built across the "washes" or gullies cut across the roadway by torrential rains. Only a little over two years ago the missionary's car was subjected to constant strain from bouncing up and down in

passing over the "washes." At the worst, as happened when Miss Stickler was being introduced to her field of service, the car had to be left on the far side of the last and deepest torrent, while the missionaries removed shoes and stockings, tucked up their skirts and waded through the stream, trudging on through the rain to the mission house a mile beyond.

After riding for two hours, the First Mesa came into view, a plateau rising 500 feet above the surrounding desert which is itself 6,500 feet above sea level. This is the first of three mesas which were chosen by the Hopi Indians as providing home and refuge from their traditional enemy, the Navajos. At first, the plateau was well-nigh inaccessible except by ladders, but many generations of feet have worn a pathway sufficiently wide and carefully inclined to permit the passage of wagons and autos to the top where the two- and three-storied houses are ranged in solid rows around the rim of the plateau. The mesa, not more than a mile long, accommodates two or three villages, each of which has its underground kiva, or ceremonial chamber, also an altar very much like an outdoor fireplace in the center of the open space between the houses. There are usually some feather-decked prayer sticks to be seen in it. The Hopi tribe numbers less than 2,000 on the



*Hopi Indian village on top of the Mesa*

three mesas. Polacca, at First Mesa, was the second station to be occupied by our missionaries. Toreva, on Second Mesa, eight miles away, was our first station. In addition to these two Baptist missions, the Mennonites have a station at Oreiba, 14 miles beyond, the missionary there, helpfully cooperating with our workers.

Below the mesa, as we approached it, we saw at our right the trading post which is the community store of Polacca, and a number of houses clustered around it. Far to the left were the playgrounds and well kept buildings of the government day school. In the distance was a tiny square of trees, a peach orchard, the proud possession of a Hopi farmer. Before us, beyond a slight left and upward turn of the road were the mission buildings, the stone house occupied by Miss Kirschke and Miss Pack, the chapel, and at the left of the chapel the Community House. Here children's clubs and classes meet, men and women gather for Bible study, sewing, and quilting, and during the period of special meetings some of the Indian families set up temporary living quarters.

Special meetings were in progress at Polacca for two weeks, and it was my good fortune to arrive in time to share the last two days with the missionaries. Our car halted at the mission house just in time for the noonday meal. During special meetings, missionaries from near-by stations come to the assistance of the resident workers, who in return provide board and lodging for all. So the table was set for ten, the four from our car, Rev. Harold S. Lucas, missionary of the Arizona Convention, Rev. Arthur and Mrs. Lovelidge and their young son Shailer from Keam's Canyon, and our hostesses.



*Station of the Sunshine Hopi Indian Mission*



*A Hopi Indian potter at work*

Respect and admiration heightened my regard for our two missionaries as I observed them through their daily routine. The Indian who was responsible for the call to the services, rang the chapel bell as early as 5.30 A.M. The chill of early morning called for seven fires, one in each room of the mission house. Cereal was set on to boil for breakfast. At 6.30 came the meeting in the chapel. There the most earnest of the Indians were assembled to worship and give expression to their desire for renewed consecration to Christ and his cause, and for the restoration and redemption of those whose love had waxed cold or who had not yet found salvation in Christ. It was a precious hour of communion in prayer and testimony, much of it in the Hopi tongue.

At its close, all scattered to their homes for breakfast and for such duties as required attention before the ten o'clock meeting. Every housekeeper can readily visualize what this involved, the table set, dish washing, bed-making, sweeping, dusting, replenishing of fuel in the stoves, the care of the floors, preparation of the midday meal, feeding of chickens, and for one of the workers a trip in the auto to gather in from the outskirts those who were too feeble to come afoot—ending in a quick return in order to be ready to preside at the piano in the chapel.

When the meeting began, we found hymn-books provided in both the Hopi and the English languages, and the fervor with which the Indian

people entered into the worship of song was inspiring. Mr. Loveridge conducted the preaching services, assisted by Mr. Lucas. Ably assisting them was Dorothy Jackson, a beautiful young mother, an ardent Christian, who stood by the side of the preacher, intently listening and carefully interpreting the sermon, section by section. Though I could not understand her words, it was evident that she was deeply moved at times by what she repeated to the congregation. Undeterred by the indifference of her husband, this gentle woman devotes herself without material reward to her gracious ministry, prompted by love and loyalty to Christ.



*Two little Hopi Indian children coming to the Mission sewing school*

In the mission house an incredibly good meal was quickly and neatly served. Another clearing up followed, and at two o'clock a brief devotional service in the chapel preceded a trip up the mesa to a street-meeting for the villagers. An auto-truck carried a group of church members, hymn-books, and a portable organ up the long incline. In the plaza between the houses which form the outer walls of the mesa, the organ was set up, and a service, conducted entirely in the Hopi tongue, was begun. It was the Christian Indians' opportunity to bear witness to Christ. Hymn followed hymn in tuneful worship. There was prayer. After that, two deacons testified of their faith.

The characteristic aloofness of the Indian was strikingly demonstrated at this meeting. Not one person, aside from the Christian group, came near to hear. The houses seemed deserted. But as

our eyes became accustomed to the lights and shadows of the adobe dwellings, forms of men and women were discernible within the doorways, intently aware, or standing motionless at a distance where they thought themselves unnoticed.

At seven in the evening a prayer service preceded the public evangelistic service which attracted a congregation quite filling the chapel with attentive listeners.

Sunday brought the two weeks' series of meetings to a culmination. An intensified earnestness characterized the Christian men and women who were burdened with yearning that relatives and friends learn the love of Christ and walk in his way. More fervently they prayed, and combined with prayer, pledges of greater loyalty to Christ and his church. An increasing solemnity pervaded all the meetings, but it was not until the afternoon service, after messages and pleas by Pastor Loveridge and Mr. Lucas, that contrition and confession overflowed from swelling hearts and lifted the entire body of church members to renewal of their covenant with God. One after another, old and young moved to the front of the auditorium, where, standing and facing the congregation, they testified, even with streaming eyes, of the love of God in Christ Jesus. Irresistibly others followed until nearly all the congregation was on its feet. Just as the meeting was about to close, a young man came up the aisle and, burying his face in his hands, seated himself in the



*Pliny Adams, a Hopi Indian leader, and his family*



front row. Here was an answer to the prayers of the church and of a sainted mother.

What learned I there? What I had known many years, "that the fervent prayer of a righteous man availeth." So definite were the prayers offered that there was no mistaking what was wanted. Persons were mentioned by name, expecting God to hear, and he did. To be a partner in such experiences is one of the joys of life.

Monday gave leisure to visit Keams Canyon, where the government has its central agency for the Hopis and Navajos, including school buildings and a hospital, which is a great boon. In a bend in the canyon is our mission to the Navajos, and the home of Mr. and Mrs. Loveridge, whose ministry is highly esteemed. Their house is in need of attractive furnishing.

To the Community House come the Navajo women to use the quilting frames for tufting patchwork quilts. How widely the use of their surplus wealth differs from that of their white neighbors, I learned by observing a Navajo woman who had two rows of 14 dimes each, fastened like buttons down the front of her blouse.

Her little son's jacket was similarly decorated with eight 25-cent pieces. To communicate to these sheep-herding nomad families across the barriers of custom and language, the good news of the gospel, approaches in difficulty the task of the foreign mission worker.

Tuesday morning summoned to early rising. The missionaries at Toreva, Polacca, and Keams Canyon had promised to take some of the Hopi women members of the missionary societies to the District meeting at Phoenix. And to the credit of the women of South Pacific District be it said that their hearty welcome of the Hopi friends left nothing to be desired.

It was barely five in the morning when we started out from Toreva to meet the rest of the party at Polacca. The faint streaks of dawn were laying their long pale stripes along the Eastern sky as we traveled southward. As I bade farewell to the place and the people where I had experienced a new revelation of the power of God, I realized that the present achievements of the missionary enterprise in Hopiland are as the faint streaks of dawn. It is daybreak on the mesa.

## Will Your Church Observe Universal Bible Sunday?

As in other years, the American Bible Society has issued an informing and inspiring booklet for free distribution to all pastors who plan to feature Universal Bible Sunday

in their churches. *This year's date is December 12th.*

Written by Dr. Alonzo W. Fortune, for 15 years pastor of the Central Christian Church in Lexington, Ky., and entitled *The Fountain of Youth*, this year's booklet furnishes many valuable suggestions and material for new sermons on the Bible and its significance for our time.

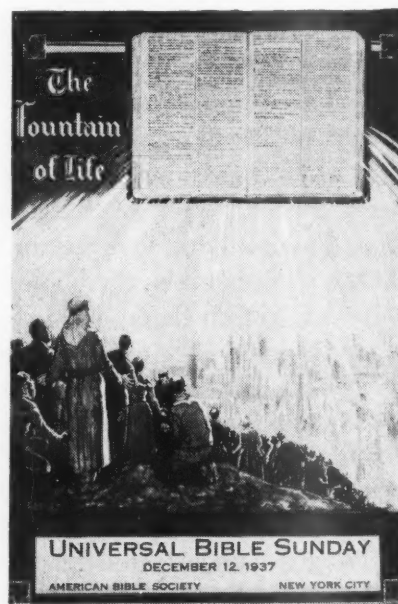
For free copies, Baptist pastors should apply to Dr. Francis C. Stifler, Bible House, Park Avenue and 57th Street, New York City.

Universal Bible Sunday has become an institution among the churches of America as well as in many foreign lands. The value of its annual observance lies in a concerted emphasis upon the world's need of the Bible and the Christian's responsibility to circulate it.

On this all churches can agree, whatever their sect or denominational affiliation.



Alonzo W. Fortune



Facsimile of Bible Sunday poster



## THE LIBRARY

Reviews of Current Books and  
Announcements by Publishers



*The First Five Centuries*, by KENNETH SCOTT LATOURETTE, is the first of six volumes to be issued under the general title, *A History of the Expansion of Christianity*. If the remaining five prove to be on a par with the first in readability, factual detail, fascinating style, historical research and other features of superb literary achievement, then this series will be recorded in literary history as one of the monumental works of our generation, unsurpassed in scope or scholarship. Never before, not even in the classic *Mission and Expansion of Christianity* by Harnack, has a scholar undertaken to write so extensive a history of Christianity. In this first volume the story begins with the background out of which Christianity emerged, continues through the early centuries, traces its spread before Constantine, its geographical expansion, analyzes the reasons for its success, and ends with the period of the conversion of the Roman Empire about 500 A.D. The two concluding chapters on The Effect of Christianity on its Environment and the Effect of the Environment on Christianity are especially illuminating. A feature which every reader will appreciate is an admirable summary with which Dr. Latourette closes each chapter. This book merits enthusiastic endorsement. Probably ten years will pass before the entire six volumes will be published. One can only hope that the author will be spared in health and strength to realize his ambitious goal. Baptists should take pride in the fact that he is a highly useful member



Kenneth Scott Latourette

of their Foreign Board. He stands in the foremost rank of missionary statesmen. And although he frankly says that the six volumes will "not seek to discuss the cosmic significance of the events they record," nevertheless here and there his own convictions are revealed as in accord with what the majority of Christians have held throughout the 19 centuries of Christian history. Sound scholarship is here combined with a genu-

inely sympathetic appreciation of the eternal meaning of the Christian movement. Informingly and fascinatingly Dr. Latourette unfolds it. This entire set should find a prominent place in every minister's library. The valuable index, the thousand or more footnotes citing authorities, and the amazing bibliography evidence the breadth of the author's scholarship. (Harpers; 412 pages; \$3.50.)

*More World Stories Retold*, by WILLIAM JAMES SLY, author of *World Stories Retold*, is published in response to the demand for Dr. Sly's stories. His first volume passed through eleven printings. This new volume contains 200 stories which many adults will be thrilled to recall and children will want to hear. In search of stories Dr. Sly has journeyed far and wide in the field of literature. Fairy-tales, legends, fables; Bible stories, missionary, historical, peace and special day stories are all included. The stories are well told, and are to be commended for their lack of preachiness. (Judson Press; 297 pages; \$2.00.)

*The Church and Its Function in Society*, by W. A. VISSER 'T HOOFT and J. H. OLDHAM, is one of the many books written in preparation for the recent World Conference at Oxford. Part I, by Dr. 'T Hooft, attempts to answer the basic question as to the nature of the church. Briefly he reviews the various doctrinal conceptions of the church, surveys the churches in history and sets forth the church as an ecumenical society, declaring that "over against false conceptions of state and community, the

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church needs to affirm the existence of a God-given community which transcends all human divisions, and that *as a reality* and not merely as an ideal." Part II, by Dr. Oldham, discusses the functions of the church in relation to society. "The church should be the place where barriers of race, nationality, class, sex, and education are done away with, where the unprivileged, the downtrodden, the outcast and the despised find a welcome and feel themselves at home; a meeting ground where those who are divided on questions of politics and economics can realise afresh their unity in loyalty to a common Lord, can discuss their differences in the reality of this fellowship and learn to understand one another." Dr. Oldham rises to great heights of inspiration in his closing chapter on "The Spring of Christian Action." This is an exceedingly constructive book that points out clearly the basic points of agreement among all the churches in spite of their doctrinal differences. In the face of today's crucial situation they can all work together without actual organic unity, which will eventually come when they are ready for it. (Willett, Clark & Co.; 238 pages; \$2.00.)

*The Psychology of Christian Personality*, by ERNEST M. LIGON of Union College Department of Psychology, is a reinterpretation of the Sermon on the Mount, a study of the teachings of Jesus in the light of scientific methods and of mental health and wholesome personality. The author's purpose is good and his faith in the new psychological doctrines is sincere. He discusses the traits of Christian personality, the inferiority complex, effects of fear and anger, and the value of prayer. The publishers have provided a handsome setting. (Macmillan; \$3.00.)



## WORTHY BOOKS

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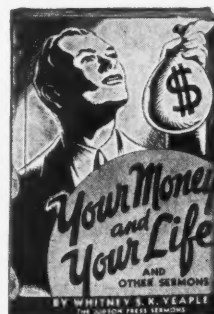
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## Your Money and Your Life

By WHITNEY S. K. YEAPLE

Pastor, Lake Avenue Baptist Church, Rochester, New York

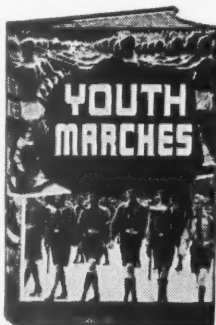
Not "your money or your life"—terrifying expression associated with bandits and gunmen—but "your money and your life"—both are essential to true Christian works, according to Doctor Yeaple. His chapters on the part that money should play in the life of church-members form a valuable text-book on the "money question" from both the spiritual and the material view-points. Included are samples of form-letters, pledge-cards, and follow-up systems he has used and found effective, as well as sermons he has preached with good results even during the trying years of the depression. Cloth, \$1.00



## Better Baptist Churches

By FRANCIS C. STIFLER

This book in part represents the findings and objectives of the Northern Baptist Convention's Committee on Local Church Emphasis. Of particular interest at this time is the section in which the author discusses tithing. He points out that there is no more accurate way to measure the strength of the church than by the nature and extent of its giving. The book contains an abundance of constructive advice that should materially help to make "Better Baptist Churches." Cloth, 35 cents; paper, 20 cents



## Youth Marches

By DANIEL A. POLING

Doctor Poling has recently spent eighteen months in various foreign countries, all around the world. He was shocked by the spectacle of youth on the march, everywhere. Idealistic youth! How to save them from disaster—that is the message of this forceful book. Poling believes in youth; and, in his opinion, the same enthusiasm that is driving youth toward war can be used to promote peace, if a substitution can be made—before it is too late. Cloth, \$1.00

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A Fresh Approach to the Psalms, by PROFESSOR W. O. E. OESTERLEY of King's College, University of London, is a learned work by a highly qualified scholar who has given years to the subject. It is primarily for students. It considers the Psalms as part of a world literature; studies their dates and collections, traces the earliest music of the ancient East and thence among the Israelites. Chapters are given to the Psalms on vital themes. The volume finds rightful place in the International Library of Christian Knowledge. (Charles Scribner's Sons; 303 pages; \$2.50.)

What Is This Moslem World?, by CHARLES R. WATSON, gives the

reader a comprehensive view of the Moslem world, tells how Moslem folk live, appraises Islam as a religion, describes the social changes through which these countries are passing, discusses Christianity's contacts with Islam and forecasts the future of Christian missions. The author is well qualified to write this book. Not only was he the son of missionaries, born and educated in Cairo before coming home to enter Princeton, but he has spent 35 years in missionary service, including 20 years as President of the American University at Cairo. This book makes interesting reading and is a fine text for mission study classes. (Friendship Press; 207 pages; \$1.)

## Cabled Messages from Dr. W. H. Bowler

Dr. W. H. Bowler who by now is in India (see page 603), is planning to send a cablegram from each mission field. Each message will be relayed to pastors for use in churches.

The following brief summary of work in Bengal-Orissa and in Assam will help give a little background for the first two cablegrams that are expected early in December.

Other supplementary information can be found in back issues of *MISSIONS*, in literature issued by the Council on Finance and Promotion, in stereopticon lectures, motion pictures and the 1938 Book of Remembrance.

### BENGAL-ORISSA

Our work in Bengal and Orissa, for 75 years under the Free Baptists, is now the joint interest of all Northern Baptists. English Baptists through Cuttack Seminary and Serampore College have greatly helped us.

Our work is among the Santals, an animistic, aboriginal race, and the proud Hindu Oriyas. Bhimpore is the Santal center. It has fine schools for boys and girls, with an educational program rural-centered. Some 80 primary schools maintain a high standard of religious instruction by means of itinerant inspectors.

Balasore, with its boys' school and its technical school, and Santipore, with its rural-minded middle school, are Oriya centers. Orissa has just become a separate province. Pride in this fact promises to produce a new educational program for which our schools have been doing pioneer work.

The girls' schools at Balasore, Bhimpore and Midnapore—an old Bengali station—are most worthwhile.

Centrally situated is Khargpur, division headquarters of the railway. Here are an English and a strong Indian church. With a well-balanced evangelistic and educational program, this Mission is full of promise if we but uphold their hands.

### ASSAM

Both banks of the Brahmaputra and the hills back beyond are in very large part Baptist territory. High in the southern hills, Tura at the western tip has 16,000 Garo church members. Inpur, 250 miles east, is a like spiritual, educational and medical center for 17,000 Ao and Sema Nagas. Between these two are Kohima and Kangpokpi with 10,000 other Nagas.

In the valley on the South Bank are important centers at Gauhati, Nowgong, Golaghat, Jorhat and Sibsagor. On the North Bank at the west are strong Kachari churches; in the center is North Lakhimpur and Sadiya at the far eastern end. From Sadiya, Abor school boys are carrying Christ back to their hill homes.

In the valley work the ingatherings among the pickers on the vast tea estates are outstanding. The Mikirs add 900 members to Assam's polyglot Baptist church. Village churches in the valley number 321. Central schools for boys are at Jorhat, Sibsagor and Golaghat; for girls at Gauhati, Golaghat and Nowgong. Hospitals at Jorhat and Gauhati minister to a great need.

Our Mission in Assam entered its second century in 1936 with missionary staff much reduced. They and their 840 native workers are carrying on.



*Dr. W. H. Bowler bids farewell as he sails on the S. S. Queen Mary*

## Forward Forums and Church Advance

Last year 800 Forward Forums were held in 26 different states, bringing together the officers of 2500 Northern Baptist churches. It is planned this year again to project the Forward Forums, making the theme of each gathering "Baptist Church Advance."

Forum purpose is to assemble church officers by groups (five or six churches to a group), place before them the facts revealed by our recent survey of conditions in the local churches, and consider the Baptist Church Advance as a practical means of meeting the situation.

The Forward Forum meeting should be announced as a dinner

and that the program will occupy the entire evening. Immediately following the dinner a forum on Baptist Church Advance should be conducted by the State Secretary, Director of Promotion, a National Secretary or National Field Representative, or any other strong conference leader familiar with the detailed program of the Forward Movement. As a closing feature an inspirational address might be given representing some phase of our missionary enterprise.

A Forward Forum Committee should be created, consisting of the pastors in the group together with a layman, woman and young person from each church, to develop attendance and conserve results.

### Growing Interest of Laymen

The large number of churches in which there was an effective observance of Men and Missions Sunday, November 14th, reflects the growing interest and activity of Northern Baptist laymen. Inquiries about programs and requests for special literature have been so numerous that it is reasonable to estimate an increase over last year of at least one-third in the number of churches which had a Men and Missions service.

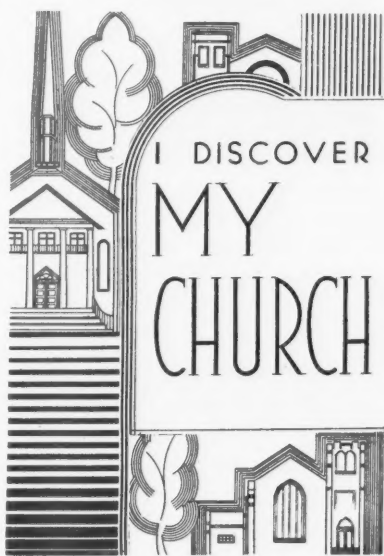
It will be interesting to discover, later on, the results of the effort to increase the number of givers of record, an undertaking which was to culminate in the Men and Missions Sunday service. In the autumn retreats held by Baptist laymen this project was the subject of special attention.

The retreats in most cases were unusually well attended. That in Iowa brought about 300 men; in Northern California there were 400; in Detroit, 240. Other autumn gatherings of men were held in New Jersey, New York, Massachusetts, Rhode Island, Connecticut, West Virginia, Ohio, Wisconsin

and Southern California. The laymen of New Hampshire held a retreat for the first time and about 90 men turned out.

### Time to Order

Orders for the 1938 January book, *I Discover My Church*, should be placed without delay if disappointment is to be avoided. This issue of the January book reflects the local church emphasis of the year and will be helpful in maintaining interest in the program of every church.



*The Book of Remembrance* for 1938 has come from the press and may be ordered now for delivery before the holidays. There could be no more appropriate Christmas present for a Baptist. The price is 25 cents and orders may be sent to the Literature Department, 152 Madison Avenue, New York City, or to any branch of The American Baptist Publication Society.

### Tithing Did It

If the introduction of the Tithing Adventure had done nothing else, it would be worth while because of the testimony which it has brought forth to show the value of systematic giving. For Northern Baptist churches engaging in our November-to-March

tithing, two new pieces of literature are available. One entitled *Tithing Does It* was written by Dr. Francis C. Stifler, the author of *Better Baptist Churches*. The other, particularly designed to show at a glance the definite results to be expected from a tithing adventure, gives in brief the case histories of several experiments made by Baptist churches.

Dr. Stifler tells this story:

Some years ago I became pastor of a church that had about 600 members but no concentrated wealth. The organization was about 100 years old. It had weathered wars and depressions. And the amazing thing about that church was the steady flow of money into its treasuries. "Where does it come from?" I asked. For year in and year out, week after week, the collectors would lay on the altar of that church \$400, \$500 and sometimes \$800. Years of this experience gave that church courage to forge ahead. When the church was 50 years old a magnificent building was erected on a strategic site. At 90 years of age the church built a modern educational plant and a program to match it. The church stands today among the most flourishing churches of that whole area. What is behind it? Many years ago that church had a pastor who preached tithing and practiced tithing and urged tithing. The substantial families of that church today were taught to tithe in their youth and the blessing of God has rested on their labors. Tithing did it.

Tithing does it. It gives churches confidence. It convinces men and women that it is more blessed to give than to receive.

### "Baptists in Uncle Sam's Attic"

See the tragedy of the orphanage building burning in Alaska. This one-reel motion picture can be rented for \$1.00. Why not visit Home Mission fields by way of the stereopticon or motion picture? Write to Secretary Harry S. Myers, 152 Madison Ave., New York, N. Y., for catalogue.



# Evangelism for Today

By WALTER E. WOODBURY



*James N. Holmes*



*William S. Terrell*



*M. C. Carstensen*

PEOPLE today demand reality in religion. Evangelism suited to our time must therefore seek something beyond baptisms and additions to church membership, as important to our work as these are. Our goal must be nothing short of changed lives, lives transformed by the power of God, and sustained in the Christian way of life by persevering devotion to Christ. Our program will still include intensive efforts to secure first decisions for Christ. But similar concentration of effort and attention must be given to win to the cause of Christ the thousands of inactive and unenlisted church members. We must also have an evangelism as insistent on the development of new-born Christians in the Christian way of life, as on the securing of the initial decisions for Christ.

This is the serious task to which the Department of Evangelism of The American Baptist Home Mission Society is giving itself. For this reason, the organization of Area Directors to cover the entire field of the Northern Baptist Convention is being continually strengthened. Three new Area Directors have recently begun service, viz: Rev. M. C. Carstensen in Nebraska and Iowa, Dr. W. S. Terrell in New York State, and Rev. James N. Holmes in the Dakotas and Arizona. These are men not only of demonstrated evangelistic zeal and efficiency, but also of experience in the pastorate.

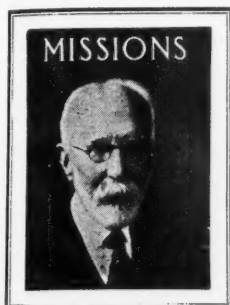
These Area Directors are not state evangelists. As they are able, and especially in the pioneer fields of the west, where Baptist work is as yet hardly established, they will give time to special evangelistic meetings, but their first task east and west is to

promote a program of planned and continuous evangelism in all our churches. They will aid pastors in planning their evangelistic program. They will help plan special meetings by arranging for interchange of pastors or by suggesting names of accredited evangelists. They will undertake also to inspire lay leaders to be soul-winners. Such work must be done largely through group meetings, such as State Conventions, associational meetings, pastors' retreats, young people's summer assemblies, and laymen's retreats. They will also undertake to organize and direct city-wide and associational union Baptist campaigns. They will promote the seven-fold year-round program of evangelism which is the first emphasis of our Forward Movement.

Area Directors under appointment of Northern Baptist home mission agencies are now at work in 22 different states. This does not count the six New England states where Rev. Wesley Huber (Baptist), at the head of the New England Evangelistic Association, is working in close cooperation in his contacts with the Baptist churches of that area.

But evangelism for today needs more than organization and program. It requires on the part of those who seek others for Christ a high quality of Christian life, right relation to God and righteousness toward our fellow men. It calls for a concern for the redemption of others that will not shrink from the cost of intercession and personal witnessing.

The revival we seek will come only as we thus make it possible for God to release the reviving power of His hidden presence.



## The Editor Emeritus says:

### Heroes of Faith

**D**EATH has been steadily depleting the number of our spiritual leaders. Two of them were foremost among the preachers—S. Parkes Cadman and Charles

E. Jefferson. Utterly unlike in personality, oratory and appeal, they were one in loyalty to Christ, as Lord, and in lives dedicated to his service.

I was privileged to enjoy the friendship and fellowship of both, dating back with Dr. Jefferson to his first pastorate in Chelsea, Mass., when Phillips Brooks of Boston was his ideal and inspiration, and the sharp eyes of the pulpit committeemen from Broadway Tabernacle, New York, had been attracted to the brilliant young preacher. For more than 30 years after going to that metropolitan pulpit he ministered there, retiring as honorary minister, and leaving a large gap that will not be filled. There was a quality, a something in Dr. Jefferson that defies definition or repetition. He was a writer of polished English. Among many books by eminent scholars and theologians, I know of no description of Jesus that surpasses his in exaltation and ardor.

Thinking of that radiant spirit, Dr. Cadman, to whom I am glad to pay a due though belated tribute, I recall an incident which, he said, gave him one of the sharp surprises of his experience. It was in connection with the anniversary of the Federal Council at Atlanta, Ga., where Dr. Cadman had just been installed as President amid general acclamation. Being familiar with our Home Mission Negro Schools—Spelman College and Morehouse College, now in Atlanta University—I wanted Dr. Cadman to have a true idea of our work. So I arranged a morning visit to its chapel service. The 400 students of Morehouse, the boys' school, were invited to join the 600 Spelman girls in singing for us the wonderful "spirituals." Miss Lucy Tapley, the president, who had built Spelman from humble beginnings to assured standing and dignity, invited us to breakfast at 7:15 o'clock, but Dr. Cadman was ready. He was full of expectancy, I of fear lest he be disappointed.

We were on time, President and faculty met us promptly, and soon we were seated on the platform, facing the sea of earnest faces—as interesting an audience, whispered Dr. Cadman to me, as he had ever spoken to. At the tap of the bell there was in-

stant and impressive silence. Then President Tapley said that in order to give more time to hear their honored guest the order would be somewhat changed. Instead of the usual reading of scripture, she would ask the girls to rise and give a favorite verse of scripture. She led the way. For the next ten minutes there was a constant recital of verses, but with order and courtesy everywhere.

I watched Dr. Cadman's face as this novel exercise went on. He seemed fairly overcome at such an exhibition of familiarity and self-control. That he was deeply moved he confessed, and his brief talk and closing prayer attested his emotion. The great chorus of perfectly attuned voices sang some of the favorite "spirituals," including my special "I want to be like Jesus in my heart," a melody and prayer that seems to me irresistible. Then the school life went on as usual, the school officers taking charge of their guests. We of the Federal Council were due at a morning session downtown. On the way Dr. Cadman was full of enthusiasm. He said he would not have missed that morning chapel service for anything. He had not imagined such a scripture response, instant and without jar, could be had anywhere. He knew of no girl's school in the North where he would dare try it. He did not fail to tell of his visit and changed idea of the value of such home mission work.

Dr. Cadman was one of the friendliest men I have ever known, and it is hard to realize even yet that such a spiritual dynamic figure has passed from the earthly scene.

### A Scripture Suggestion

Taking up the study of Paul's Epistles in the Moffatt Version (a study which I strongly commend to any Bible study group), I have been impressed by the amount of matter he gives and the emphasis he puts upon Christianity as a way of life, and the manner in which religion is interlinked with life and moral character. A charge to the churches based on Paul's Epistles would possess much of weight and practical value. It would also show that human nature has not radically changed, and that our church membership in many respects is marked by the same obstacles and characteristics that Paul had to meet.

### To Our Readers and Friends

The Editor Emeritus and Mrs. Grose wish you a Happy Christmas and a God bless you all!

# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*



## The Starry Christmas

**O**UTSIDE the little tinkling tinsel Christmas lies the wide, white Christmas of the silent stars. The pity is that many are so fascinated with the noisy excitement within that they never look out the window to see the still glory of the real Christmas that enfolds their shabby little house of mirth. But those who hear the invitation step out into the peace and praise of it, and like the shepherds long ago cry, "Let us go even to Bethlehem, and see this thing which is come to pass."

Is it not a travesty that the birthday of a King should have so little of the King in it? Christmas presents "exchanged" with every acquaintance, but none given to Christ himself?

He asks us for our gold, frankincense and myrrh. The gold with which His bounty has dowered us; the frankincense of prayer; the myrrh of sacrificial service. A Christmas full of great joy, too deep for words, quiet in ineffable peace, is knocking at the door of every Christian heart. It will enter in and abide with the disciple who is looking, like his Master, for hearts that he may heal, burdens that he may share, joy that he may communicate. He will have Christmas every day.—*Helen Barrett Montgomery, Christmas, 1913.*



## Christmas Every Day in Sakawa, Burma

Thramu Po Win, whose husband is now the superintendent of our Karen High School, Moulmein, and I attended a late Christmas celebration in the village of Sakawa near the mountains which separate us from Siam. Karen Animists, mostly of the Sgaw group, are the inhabitants, a mountain people who weave most of their jackets and skirts themselves—a long one-piece whitish cotton garment, being the only clothing for the little girls until they are married. A big village of over a hundred houses, which means about six hundred people, Sakawa has only one little school of about thirty pupils. No one else can read or write their own language. Yet in less than two years Lina and

Ella, two Bible women, graduates of the Sgaw Karen Bible School, Rangoon, have done wonders there in teaching, preaching, and practicing the Christian Gospel. Their little school children can read and write in Karen and Burmese, and even sing in English. Their night school fourteen-age boys and girls is popular as well as helpful. The week before we arrived, a man, his wife, and another young man were baptized in the river. They make the one Christian household now in the village. It was at their home that we stayed—a poor little house, but such a royal welcome! We had such an audience morning, noon, and night that it was really in danger of collapsing. In the hearts of these simple people we found an awakening to the love of the Christ-Child.—*Charity C. Carman.*

## A Tribute to White Cross Service

Whether in the little villages of South India, in the ancient walled cities of China, or among the simple, rural people of the Garo hills, Assam, the loving service of Northern Baptist women through White Cross work has brought the spirit of the living Christ. Especially at Christmas time are the gifts appreciated, showing as they do the meaning of God's great Gift to the world. To quote one note out of the hundreds which come each year: "Our special Christmas offering came to over \$50. At least two-thirds of it goes for the poor, for sweets for the street Sunday school children, and for rice tickets for several who are in real need. We do not need to spend anything for Christmas gifts for our church children, as so many of you good friends at home have sent us wonderful Christmas boxes. We had enough to make about 100 gifts to all our children eleven years or under. We thank you all most heartily for the joy you are giving these little Chinese brothers and sisters at Christmas time."—*Ellen J. Peterson, Hangchow, China.*

## The Pageant of the Christ-Child in Belgian Congo

At L'Ecole de Pasteurs et D'Instituteurs (The School for Pastors and Teachers), Kimpese, Belgian Congo, we had our Christmas pageant at eight o'clock Christmas morning before the heat of the day became too great. It was held out of doors on the lawn in front of our chapel with our chapel entrance as the stage. Possibly some of you have read the story of the Bethlehem inn-keeper and of his sorrow at not having



found room for Joseph and Mary on that wonderful first Christmas night, and how all the rest of his life he turned no needy folk away when they sought shelter at his inn. The dramatization of the story proved a worthwhile experience. Shepherds came up one path leading to the church, knelt before the Babe, and softly sang, "Unto us a Child is born." Our missionaries' little daughters then knelt beside the shepherds and sang Luther's "Cradle Song" in the native language. Down the opposite path the three Wise Men came singing "We Three Kings of Orient Are," the men students singing the petition to the star for guidance between the solos. The kindergarteners sang "O Little Town of Bethlehem." Very softly the women sang "Silent Night, Holy Night." I think you all would have enjoyed the pageant even though you could not have understood the language in which it was presented.—*Catharine L. Ma-bie, M.D., Kimpese, Congo.*

## New Bearers of the Christmas Message

For 67 years the Woman's American Baptist Foreign Mission Society has found well-trained young



*Eva Mildred Shepard*



## Advent

Over the hot, dry fields of India an American woman walked for many years. All along the way, wherever the town, whatever her work, she always told the story of the Christ Child. Sometimes she spoke in eager, hushed tones, and sometimes with words ringing and triumphant. The joy of her heart, the radiance of her spirit, her unselfish, loving service, her whole life, all revealed the child of Bethlehem and led many to kneel in adoration and surrender.

Today she is no longer on the field. She is known as a "retired missionary," but hers is the privilege to write the following:

"Twas not mine to see o'er Bethlehem's byre

His star as it shone above,  
But I've seen the light in a woman's face

As I named Christ's name of love.

"Twas not mine to hear o'er Bethlehem's plains

The song of the angel band,  
But I've heard in far lands from strange lips his praise

With false gods on every hand.

"Twas not mine to look on the heavenly child,

Nor hear his first feeble cry,  
But I've heard a dear babe lisp His name in prayer

Who had been cast out to die.

—*Kate M. French*



women, to devote their lives to bearing the Christmas message to peoples in remote lands. At this Christmas season two more missionaries join this great group.

### AGNES EMILY DARROW

Moulmein, Burma, is the birthplace of Miss Agnes E. Darrow, a daughter of former missionaries to Burma, Rev. and Mrs. A. C. Darrow. After spending her early childhood in that city, she sailed for America to begin her long years of preparation for Christian service. A graduate of Denison University, Granville, Ohio, Miss Darrow continued her studies at Columbia University and received her M.A. degree. She is a Phi Beta Kappa. During these years Miss Darrow, a member of the Granville Baptist Church, has been active in church work, in Y.W.C.A., in Girl Scouts and Girl Reserves. This young woman, who will take her place on the faculty of Judson College, Rangoon, Burma, goes with a conviction of the world's need—to use her phrasing, "a need for spiritual idealism and practical Christianity."

### EVA MILDRED SHEPARD

Born in the family of a Baptist minister at Kenmore, N. Y., brought up in a Christian home with definite

missionary background, Miss Eva M. Shepard at the age of 13 had the desire to be a missionary. Now she sails to the Congo where she will find full use for her service as an educationalist, dedicated to God's work. Besides four years of study at Eastern Theological Seminary, Miss Shepard has received her A.B. degree from Alfred University, Alfred, N. Y. She also took a course in Rural Missions at Cornell University. She belongs to the Baptist Church, Andover, N. Y.

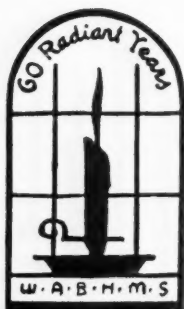


*Agnes Emily Darrow*

# TIDINGS



# FROM THE FIELDS



## CANDLE LIGHTERS

By ALICE W. S. BRIMSON  
*Executive Secretary*

**WE USED** to roll lamplighters; today I have been rolling candlelighters, reasons why women might want to **LIGHT A CANDLE** for the 60th Birthday of the Woman's Home Mission Society.

Perhaps it would be in memory, or better still in appreciation of someone who years ago blessed your life by pointing your enthusiasm toward missions. Perhaps it might be a token of love to some special missionary whose work you have followed with admiration.

Perhaps it would be in gratitude that God sent home missionaries to establish your church or your grandfather's church.

Perhaps it is simply the overflow of a sense of all Christ has meant to you; that is, another way of expressing a testimony of gratitude.

Perhaps it is a little bit of all these.

Anyway, will you be one of 60,000 to **LIGHT A CANDLE** for the Woman's American Baptist Home Mission Society?



*Italian Baptists in Meriden, Conn., holding a 60th birthday party*

## Birthday Parties at Mission Stations

### Gift and Greetings

#### from Meriden Italian Baptists

What happy and exciting times Birthday Parties are! Our celebration in honor of the 60th Anniversary of the Woman's American Baptist Home Mission Society

took place October 7, 1937, following our regular church prayer meeting. In order to have everything in readiness for the party and picture, the missionary arrived early to finish last minute things. The photographer had advised

that she change her film to a super one, so she stepped into a dark closet to remove the film. Excitement began, for when she turned to leave the closet—alas!—the door-knob refused to work and she was locked in, with no one else in the building. Finally a ruler was located and the lock yielded.

Party time arrived and also a considerable group of people. Some of our young women presented "The Challenge of the Birthday Candles" in a very impressive manner. All joined in the recessional, placing their offerings in the gift box, which was surrounded by six tall candles on a white table. A birthday candle was then lighted at the flame of the "Spirit of the W.A.B.H.M.S." and placed on the birthday cake. Forming a circle, we closed with a prayer.

After a flash-light picture had been taken, all adjourned to the vestry for an hour of fun, fellowship, and refreshments. One of our capable Italian young women led us in putting on an improvised play. Games followed, then ice-cream and cake were served. The evening closed with the singing of "America."

Thus our Birthday Party in Meriden ran true to form: all enjoyed it; excitement was not lacking when the artificial cake caught fire! A fine gift was received. Our people would want to express their thanks personally to the Society for the part it has had in giving the gospel message to them. They send sincere wishes for a Happy Birthday and many more of them.  
—*Delphine B. Avery.*

### Birthday Gift from Mexican Women

By cutting pictures from magazines and writing a few words of explanation in Spanish beneath each one, we formed several posters to announce the special program for the celebration of the 60th Anniversary. Our pastor announced it from the pulpit and also in the bulletin, so the attendance at the woman's meeting was unusually good.

We had translated a concise résumé of the work of each decade and given it to different women. Each read the Bible verse suggested and gave her report. From various numbers of *From Ocean to Ocean* we had secured interesting information about Mather School and Florida Normal Institute, so that two of the younger women gave descriptions of these institutions. Two who had known several of the former missionaries here, told about them and their excellent work. This brought it all very close to us, especially as Mrs. Muñoz had gone to the cemetery and brought a few blossoms from the honeysuckle vine on Miss Clara Harding's grave. Miss Harding had come to Puebla over 30 years ago as a young missionary under our Society, but she died of smallpox after a brief service.

Miss Button described the work of Christian centers and Mrs. Ruiz told what she had seen of the clinic in Los Angeles. A special musical number by a group of the best singers added to the enjoyment of all, and at the end of the program an offering was taken, the women rejoicing that they could have a small share in the great work being done.—*Mabel V. Young.*

### A Double Anniversary in Puerto Rico

In the town of Jinotepe, Nicaragua, 60 years ago, on August 25, 1877, there came into the world a



*The 60th birthday party in Cayey, Puerto Rico*

tiny brown girl. Seven months later the W.A.B.H.M.S. was born. The Society's life has been like the mustard grain. Its branches have reached to the darkest corners. Its influence has moved in a mysterious way to perform wonders. One of the wonders is that as the tiny brown girl grew in height, that influence touched her life in some mysterious way, and God saw fit to call her to be shaded under that mustard tree.

The tiny brown girl now is 60, and she rejoices today that God has led her for almost 32 years to serve in Puerto Rico. Imagine how happy she was to give a Birthday Party to her *contemporary*. It was glorious. The chapel looked so cheerful with pretty lilies, roses, and ferns. The results were more than gratifying even though it

rained hard just before time for the party—*Ester S. Palacios.*

### Weirton Children Light 60 Candles

In Weirton, W. Va., 45 children at the Christian Center gathered for the 60th Birthday celebration of the Woman's Home Mission Society. One girl, dressed in a beautiful Mexican costume, told about work in Puebla. Through the microscope pictures, we glimpsed some of our home mission fields. While the 60 birthday candles were lighted, our junior choir sang missionary hymns and the other children marched forward with their offerings. The cutting and serving of the cake formed a fitting conclusion for this happy occasion. We rejoice to send a birthday gift to our great Society.—*Rosalie Olson.*



# MISSIONS CROSS WORD PUZZLE PAGE

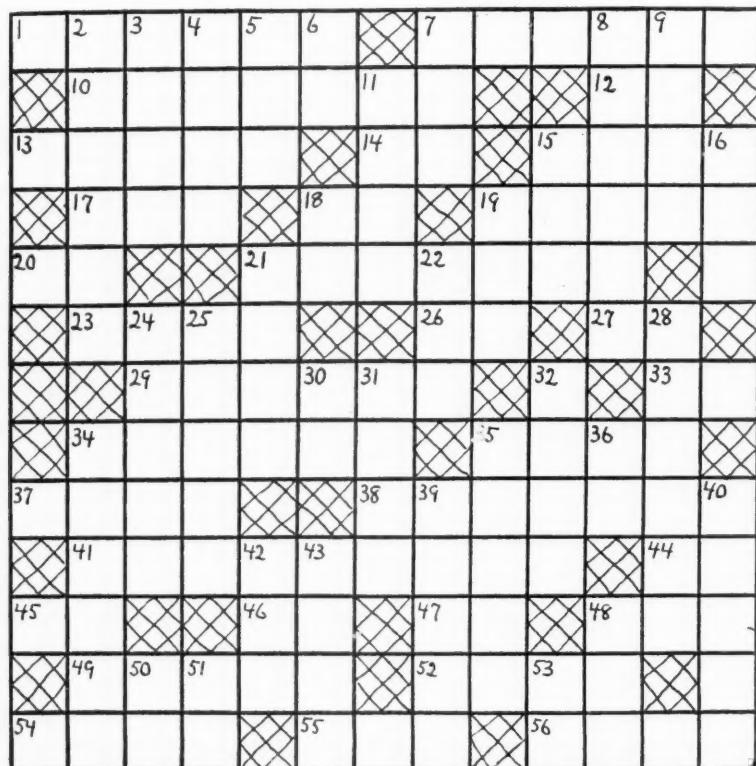
## No. 14—A Faithful Friend

### ACROSS

1. "But thou, when thou prayest, enter into thy . . ."
7. "How do ye . . . that I may answer this people?"
10. "But . . . as a father."
12. "Let . . . now go to the field."
13. Bury.
14. Two thirds of ten.
15. Active.
17. "Go . . . to glean in another field."
18. "and they came . . . Bethlehem."
19. ". . . me not, neither forsake me."
20. "thy people shall . . . my people."
21. Companion.
23. "none to redeem it beside . . ."
26. "ask it either in the depth. . . in the height above."
27. "each . . . her mother's house."

29. Innate.
33. Rain begins this way.
34. ". . . thou after thy sister-in-law."
35. "that she might return . . . the country of Moab."
37. "Call me not Naomi, call me . . ."
38. Narcotics.
41. ". . . the way of Balaam."
44. Right hand.
45. Half ripe state.
46. North central state.
47. Southern State.
48. "if a man . . . it lawfully."
49. "and came, and gleaned in the field . . . the reapers."
52. "better to . . . than seven sons."
54. Twin brother of Jacob.
55. "Then . . . kissed them."
56. What Ruth said to Naomi is one.

Our Text from *Ruth* is 10, 12, 17, 18, 19, 23, 26, 27, 34, 35, 41, 49, and 52 combined.



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## November Puzzle



### DOWN

2. Bird.
3. Upon.
4. Let it stand.
5. "Do not . . . , my beloved brethren."
6. Tellurium.
7. At mealtime Ruth . . . with Boaz.
8. "He that hath two coats, let him . . . to him that hath none."
9. Servian.
11. Particle.
15. "Thine eyes shall . . . the king in his beauty."
16. "But when he was . . . a great way off his father saw him."
18. "the Lord do so . . . me."
19. Gaelic god of the sea.
21. One of the Philippine Islands.
22. Seed vessel.
24. Sacred, a combining form.
25. Inner.
28. Ear shells.
30. Right Reverend.
31. Enough.
32. "they catch them in their net, and gather them in their . . ."
34. Palm fibers (var.).
35. Bird; 2 down is this.
36. Ruth is in this part of the Bible.
39. Track of a horse; stipe (anag.).

40. "Which the queen of . . . gave to King Solomon."  
 42. Boaz "went to . . . down."  
 43. "wherein shall go no galley with . . ."  
 48. One of the sons of Bani who had married a foreign wife. *Ezra 10:34.*  
 50. A fall note.  
 51. Day of the week. 53. Epistle.

receipts less accurate? It has been suggested that the first openings of the boxes take place during the present month.

### Presenting Objectives

It will increase interest in the work of your society if the women are given an opportunity to familiarize themselves with the revised list of Objectives, the new name for the former Standard of Excellence. A plan for presentation of the various points, arranged by Mrs. Colwell of Colorado, was given on this page a few years ago, and it is so suggestive we are repeating it. Fifteen women, each representing a point in the Objectives, face the group. Each carries a cardboard upon which is printed a word or two suggestive of the point represented. One by one each explains her point, and then the leader calls the attention of the group to the fact that in order to become an Honor Society eleven of the fifteen points must be attained. The group then choose the points which they think they cannot reach, and the women representing those points sit down. The value of this plan is that there is sure to be discussion as protagonists for various points protest the dropping of these vital parts of the missionary program.

The National Committee on Women's Work will be glad to have you send in any other plans for presentation of the Objectives that you may have found helpful.

### Shop Windows

The December topic is "Shop Windows," based on the many opportunities for choice shown in store windows during the Christmas season. As we look forward to the new year this is a good time to consider the many opportunities that are offered to us for service, and to make our choice as to how we shall use our God-given talents during the coming year.

## THE CONFERENCE TABLE .

### Gift Boxes

Consider the woman with a window box. Does she put it away in an obscure place, leaving it there all during the growing season? Does she bring it out just at the end of summer, hastily planting in it whatever she may happen to find? Does she give it no further attention? You know well that this is not the way to get results. No; this woman prepares the soil; she makes careful selection of plants; she gives the window box attention all through the summer. As a result it becomes a thing of beauty, bringing pleasure to all.

Now consider the woman with a Window Box for love gifts. Does she put that away somewhere, leaving it unseen and forgotten until she happens to hear that there is to be a gift box opening? Does she then hunt it up and drop in just the few pennies that she thinks she can spare just then? And does she take it to the meeting feeling well satisfied that her box is not empty? This kind of Window Box needs even more careful attention than do the others, but alas! too many women treat it in this thoughtless manner. But the woman who has a world vision keeps her Window Box in a conspicuous place; she plants in it thank offerings, perhaps, or every bright coin which she receives, or she uses some other plan of regular and continual giving. And when this woman's box is opened it is beautiful with the glowing blossoms of love.

In this Christmas month when so much of our thinking is centered upon giving will you not, by your offerings of love and gratitude to Him who was the first Christmas Gift, make your Window Box the lovely thing it was meant to be?

### Reports of Gift Box Openings

Cards for reporting these offerings are to be used again this year, to be sent in *immediately* after the boxes are opened. The women are becoming more accustomed to these cards, and each year sees an increase in the number returned. But there are still some societies who never send in any report on the amounts received from the gift boxes. Perhaps it is because they do not realize that each and every link in the chain is important.

The itinerary of these cards is as follows: They are sent from the National Committee on Woman's Work to the State First Vice-Presidents; these officers send them to the Association First Vice-President; they in turn distribute them to the local Presidents. Then, properly filled out, the cards go back to the Association First Vice-Presidents; they send a list of the amounts to the State First Vice-Presidents; and they forward to the National Committee on Woman's Work the total of the amounts reported from the Associations. With this explanation is it not clear that every failure to report on Gift Box offerings makes the chain that much weaker and the report of the total

# MISSIONARY EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

## Community Schools of Missions

For the third year a Community School of Missions was held from October 18th to November 5th in five Chicago Baptist churches, the Foster Park Church, the Irving Park Church, Calvary Church, Austin Church, and North Shore Church. Mrs. Mabel LeGrand and Rev. Floyd L. Carr were among the leaders. The classes were held in rotation, meeting in the five churches on successive nights for a three-weeks period. Churches considering this type of school of missions would profit by more specific information.

## Responsive Missionary Reading

The Department of Missionary Education announces a 12-page pamphlet containing three Responsive Missionary Readings on the Lone Star Mission of South India. The subjects are "Dark Days," "White Harvest Fields," and "Growth and Development." These were written by Dr. W. A. Stanton, former missionary in India, and are most useful for devotional exercises, worship services, and missionary meetings. These excellent responsive readings are receiving most favorable attention. The pamphlet sells for five cents, or \$2 per 100 copies. The Department is planning additions to the series.

## Missionary Dramatics

Send to the Department for a free printed list of plays and pageants and dramatic sketches

based on the missionary themes "The Moslem World," "Southern Mountains," "Rural Work," "Peace," and "Stewardship." Dramatic materials for the World Wide Guild and the Children's World Crusade and the Royal Ambassadors are also included.

## Southern Highlands Pictures

An attractive picture sheet (6 x 9 inches), containing 12 pages of pictures of mountain life and work in Kentucky. This may be secured for 10 cents per copy.

## Recent Magazine Articles on the Rural Church

*Unifying the Community Through Music* by LILAH LENKER LAU in

*Light Bearer*, August, 1937 (Evangelical and Reformed).

*Teaching Churches to Die* by WALTER D. CAVERT—*Christian Century*, September 29, 1937.

*What Is a Larger Parish?* by MALCOLM DANA—*Rural America*, September, 1937.

*Sons of the Countryside* by NORTON F. BRAND—*Rural America*, September, 1937.

*In Tompkins County* by MARK RICH—*The Pastor's Journal*, September, 1937.

Packet of leaflets on the Rural Church—Department of Missionary Education, 152 Madison Avenue, New York City. 5 cents postage.

## ROYAL AMBASSADORS

### A Tour of New Hampshire

Rev. H. L. Smith, High Counsellor for New Hampshire, reports a keen interest in this work for Baptist boys throughout the state. His recent itinerary included all the Baptist Association meetings in the state, a meeting with one church brotherhood, an annual ministers' conference, and the ministers' retreat. A considerable number of pastors and laymen have become interested in the chapter work within their churches. Another project was the holding of a central New Hampshire regional Royal Ambassador rally at Franklin in November in which there was a demonstration

meeting, a leader's conference, camp moving pictures, and a visitation of 20 church groups in a 25-mile radius. A rally for the southern section of New Hampshire is anticipated for the spring months.

### A Project in Oregon

The "T. N. T." Royal Ambassador Chapter of the Grace Baptist Church of Portland is engaged in a missionary project intended to be of permanent value to the church. Maps of the Western Hemisphere and the Eastern Hemisphere were placed on either side of a 6 x 4 foot ply-wood board, and on these maps are being placed pictures collected from denominational pub-



lications showing the work of Baptists in various parts of the world. This chapter is soliciting magazine prints and photographs of our Home and Foreign work. The chapter is investigating the Chinese work in the city, and California, Washington, and Oregon missions. MISSIONS magazine occupies an important part in this project. When completed, the map and picture project will be given a prominent place in the church.

### Rhode Island Rally

The Royal Ambassadors of Rhode Island had their annual rally in the Calvary Baptist Church of Providence. The men's Bible Class of the church prepared the supper, and also supplied the music. The program included greetings from the pastor. The first edition of the Rhode Island Royal Ambassador paper was distributed. Field Secretary Floyd L. Carr, Dwight S. Strong, Business Manager of the Ocean Park Camp, and Convention Secretary William Reid, were introduced. Camp movies of 1937 were shown. The speaker of the evening was Dr. Arthur G. Boggs, of the Clough Memorial Hospital of South India. Dr. Boggs is to be the camp doctor for 1938. One of the important features of the evening was the presentation of the new Standard of Excellence. Rhode Island sent 38 Baptist boys to the Ocean Park Camp in 1937.

### New High Counsellors

We welcome to the fraternity of High Counsellors the following: Rev. Charles L. Kau, First Baptist Church, Miami, Ariz.; Rev. Allen R. Fredine, Tabernacle Baptist Church, Minneapolis, Minn.; and Rev. D. W. Edwards, Walnut Street Baptist Church, Jersey Shore, Penn. The staff of state and city High Counsellors now numbers 34 men, supervising our Royal Ambassador work.

### The Rhode Island Royal Ambassador Hymn

We would be building temples still undone  
O'er crumbling walls their crosses scarcely lift;  
Waiting till love can raise the broken stone,  
And hearts creative bridge the human rift;  
We would be building, Master, let Thy plan  
Reveal the life that God would give to man.

Teach us to build upon the solid rock.  
We set the dream that hardens into deed,  
Ribbed with the steel that time and change doth mock,  
Th'unfailing purpose of our noblest creed;  
Teach us to build; O Master, lend us sight  
To see the towers gleaming in the light.

O keep us building, Master, may our hands  
Ne'er falter when the dream is in our hearts,  
When to our ears there come divine commands  
And all the pride of sinful will departs;  
We build with Thee, O great enduring worth  
Until the heav'nly Kingdom comes on earth.

—PURD DEITZ

*Words copyrighted 1936, by Purd E. Deitz. Used by permission.*

## WORLD WIDE GUILD

### Christmas Everywhere

Everywhere, everywhere, Christmas tonight!  
Christmas in lands of the fir-tree and pine,  
Christmas in lands of the palm-tree and vine,  
Christmas where snow peaks stand solemn and white,  
Christmas where cornfields stand sunny and bright.  
Christmas where children are hopeful and gay,  
Christmas where old men are patient and gray,  
Christmas where peace, like a dove in his flight,  
Broods o'er brave men in the thick of the fight;  
Everywhere, everywhere, Christmas tonight!  
For the Christ-child who comes is the Master of all;  
No palace too great, no cottage too small.

—PHILLIPS BROOKS

ISN'T it wonderful that it is old U.S.A. at 218, our "home sweet home." Christmas everywhere? Instead of waking up Christmas morning in Swatow, China, as we hoped when we first planned our trip; or in Rangoon, Burma, where we had planned to go later, we shall greet the dawn in the good

Of course it was a great disappointment for our plans were all set for the Orient and round trip tickets bought. Later India and Burma were considered and reservations made when the Medi-

terranean crisis made it seem unwise even to attempt that trip. So the beautiful Guild and Crusade Gift has been put in the bank in a special fund until next summer or fall.

We have received wonderful letters from missionaries whom we had expected to visit and they all, with one accord, say "This is no time to come over here." They are so brave, and so free from bitterness, so determined to carry on, and so unshaken in their faith in God and the outworking of his purposes, that it puts some of us to shame.

Pray constantly for those brave spirits, our missionaries and the native Christians, not only in China but those in Japan also. Pray also for our two Foreign

Boards. They are under a great strain trying to make wise decisions regarding the return of missionaries. Then make your prayers complete by contributing to the Special Relief Fund for China, through our own Baptist Boards. So much of our missionary property has been damaged and some utterly destroyed, and so many of those Christians and others are suffering and hungry, that we who are protected and surfeited not only with necessities but with comforts also, should deny ourselves and send a gift that will honor our Master.

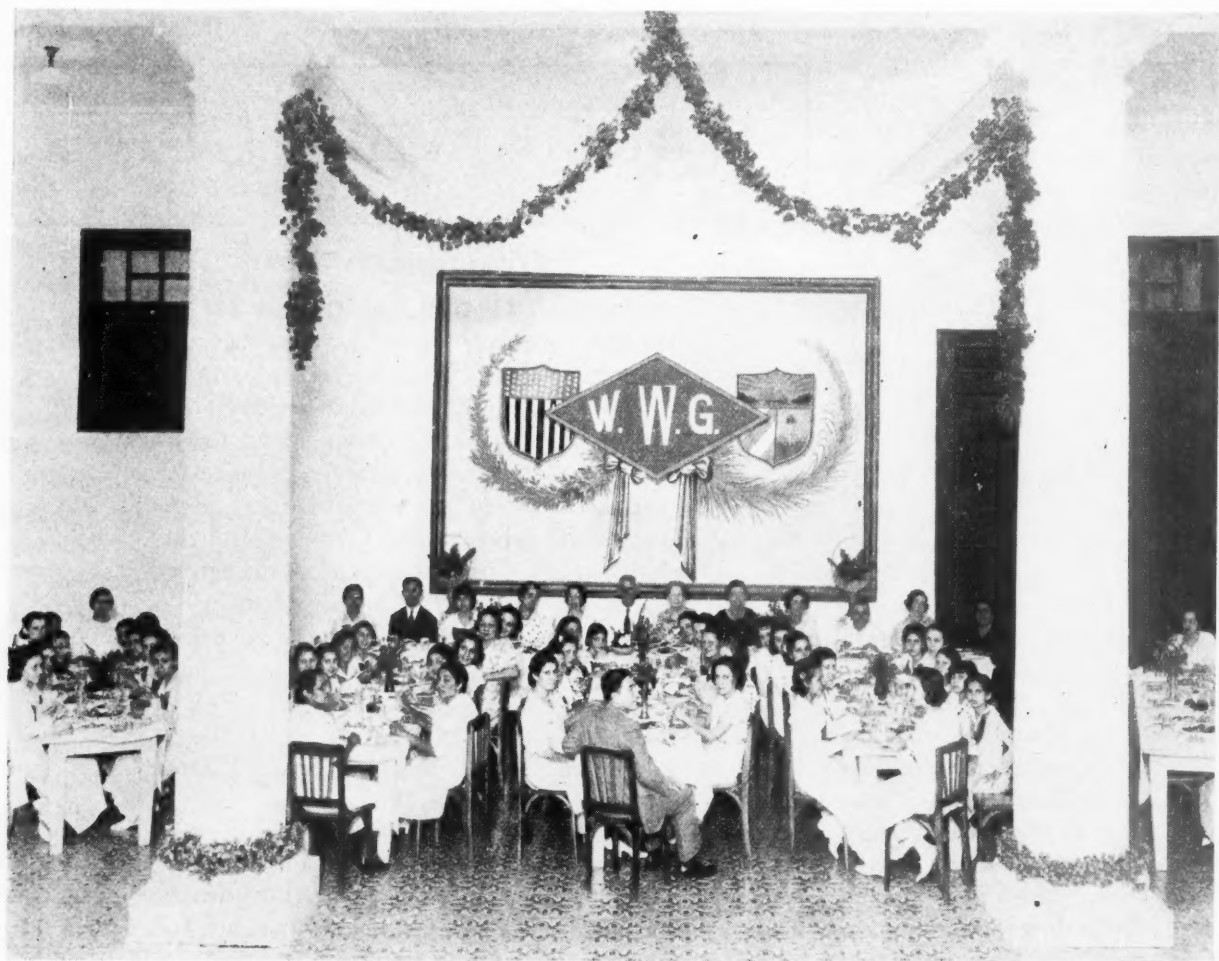
There will be other appeals for help all of which are worthy, but our first loyalty should be to our own Baptist friends and their work.

"Christmas, Christmas everywhere!" Be sure to read President Pierce's special Christmas message on page 595. May Guild girls, Guild girls everywhere bring a special gift to the King of Kings and Lord of Lords. "Thanks be unto God for His unspeakable gift."

*Faithfully Yours  
Alma J. Noble*

#### Cuban Mothers and Daughter

Isn't that an unusually beautiful picture on this page of the Mothers' and Daughters' Banquet at Cristo, Cuba? There is such dignity about the simplicity of the decorations. This is a wonderful Guild under the supervision of



*The mothers' and daughters' W. W. G. banquet in Cristo, Cuba*



*Junior Guild in the Lake Harriet Baptist Church at Minneapolis*

Miss Kathleen Rounds. She writes: "I am enclosing a check for five dollars from our Cristo girls for the Special Guild Gift. We have a good group of girls this year and we have had good meetings. The high lights of the work so far have been an Initiation Service, the Vesper Service in December, a Christmas party for poor children, and a beach party in January. We are planning now for our second Mothers' and Daughters' Banquet in May." They also sent a beautiful Year Book for our exhibit in Philadelphia. Most of it was in Spanish, the lettering and marginal decorations were perfect, such typing as was used was neatly done, the group pictures were interesting, and it held its own with those done by girls in the states. All hail our Worth While Cuban Sisters!

#### **A Guild in the President's Church**

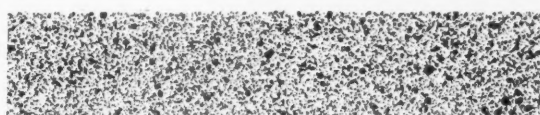
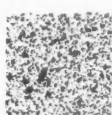
This refers to the Lake Harriet Church, Minneapolis, the church of Dr. Earle Pierce, President of the Northern Baptist Convention. This is the Junior Guild and they are just as peppy as they look.

They have named their Guild for Margaret Erickson, their first President and now a missionary at

Bacone College, Oklahoma, where there is a wonderful Indian Guild. Last April they celebrated the close of the year by inviting their mothers for supper and their program. They had an exhibit of their White Cross work which consisted of 50 laparotomy pads, 375 eye sponges, 10 bassinet sheets, 12 bassinet blankets and 6 wash cloths. They enjoyed studying "Bridge Builders" and "Twelve American Negroes," and they also brought a Home and Foreign article from *MISSIONS* at each meeting. They meet twice a month from 5 to 8 P.M., do White Cross work for an hour, have supper at 6 and program from 7 to 8, closing with a circle of prayer.

#### **Some Japanese Guilders**

The happy group of Japanese girls in the picture on page 630



## Hear Ye! Hear Ye! Guilders!

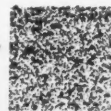
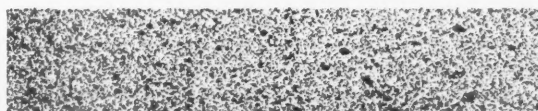


THE "official Window Cleaner" of the denomination is shining up the windows of *MISSIONS* through which we all look at the world today, and he needs help in providing bigger and better windows, and buying material to keep those windows bright and clear. By looking through these *MISSIONS* Windows month by month, our eyes have seen countries new and old, our minds have been opened to a finer appreciation of the meaning of the gospel message and what it does for human beings everywhere, and our hearts have been opened to more Christ-like attitudes toward God's children.

So, ye loyal Guilders, let's shower Dr. Lippard with so many Christmas subscriptions that it will keep him busy in his new role of the "denominational window cleaner."

**Special Price \$1.00 a year. In sending subscriptions be sure to state they are part of the Guild *MISSIONS* Shower.**

*Alma Mater*







*Intermediate Guild in the Japanese Christian Center at Sacramento*

is part of an Intermediate Guild in the Japanese Christian Center, Sacramento, Cal. They have 20 members, and Miss Edna Clingan at the left is the missionary in charge, and Cherry Gozawa at the

extreme right is a member of the Senior Guild and their Counsellor. She hopes to go to the Chicago Training School this year or next. We may expect more leaders from such an enthusiastic group.

## *Children's World Crusade*

### **The Children's Gift**

We'll bring Him hearts that love Him, we'll bring Him thankful praise,  
And young souls meekly striving to walk in holy ways.  
And these shall be the treasures we offer to the King,  
And these are gifts that even the poorest child may bring.

We'll bring the little duties we have to do each day,  
We'll try our best to please Him, at home, at school, at play;  
And better are these treasures to offer to our King,  
Than richest gifts without them, yet these a child may bring.

**I**F WE who are teaching boys and girls can indelibly impress on their minds the idea expressed in the above poem, we shall have made a great contribution to the Kingdom of God on earth. "Who gives himself with his gift feeds three, himself, his hungering neighbor and Me." This will be a

happier Christmas for many of us in this country than any we have had for several years, but there will be tragedies beyond our realization for thousands of others. It is not only possible but positively obligatory upon us to define and illustrate this truth for our children. The false value we have put

on dollars has taken some of the joy out of giving our best to those we love. May this be for all our C.W.C. family a Christmas long to be remembered because we have first offered our own hearts to our Lord and then have brightened our own immediate world with the light of His love and through gifts of money and service have reached the far peoples with a message of friendship and hope. A joyous Christmas to you all.

*Mary L. Wolfe*

218 Lancaster Ave., Buffalo, N. Y.

### **Snapping Serial**

By RUBY RICHARDSON

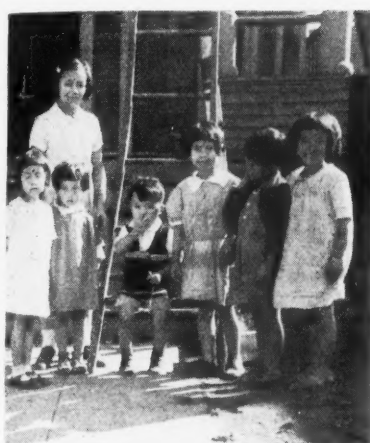
Jack and Benny are two fine Japanese boys of Crusader age. They are popular in their classes at school. Jack is a school patrolman and Benny is one of the editors of the school paper. In grades



*Jack and Benny*

they stand at the very top of their class. This is true of many of the Japanese children in our state of Washington.

How important it is that we bring as many of these fine chil-



*Chinese children in Sacramento*

dren as we can to our Sunday school, so that they may learn about Christ and grow up to be strong Christian leaders here in America, which is their country too.

Are there any Oriental children in your town? Do they go to Sunday school?

Let's find out and then if they do not, let's make a very special effort to take them to our church.

These children who all live in the same block are American citizens, but their parents have come here from China. Wouldn't it be fun to have them as your guests at a Crusader party?

We hope each Crusader group will plan to have at least one party this year to which they will invite children of different nationalities. Not only will you bring happiness to the foreign children, but we know you will vote it the finest party you have ever had.

### Christmas in Balasore

*Dear World Crusaders:*

One morning last December I was sitting in my office when I heard a motor car stop at the gate. In a moment 15 little boys and girls dashed on to the veranda, chattering and squealing and laughing.

Miss Cronkite, one of our missionaries, had brought them all in one Ford touring car. It made me

think of the Pied Piper of Hamelin Town and his flock of children—only there was no music. Well, they rushed by the door of my office and into the drawing room where Mrs. Frost was sitting. Then very soon they dashed out again and climbed into the auto and were gone.

They had come to bring a dozen little cloths such as Indian children wear, "dhuties" for boys and "saries" for girls. They were to be given to poor children in some of our village churches.

There are quite a number of boys and girls in the villages whose parents are very poor and cannot even give them a new cloth or frock at Christmas time. In India the Christian children always expect some new clothing at Christmas, so you can imagine how badly those who cannot have it must feel. They wear the clothing they have till it is all in tatters. India is a hot country, to be sure, and people may not need so much clothing, but still the boys and girls should be clothed.

But you are wondering who the children were who came to my house in an auto. And where did they get the cloths they brought? They were the children of the Primary Department of our Sunday school. It takes money to buy cloths, doesn't it? These children had brought their pice (a pice is

about one-third of a cent) on Sundays all the year and saved them. Then just before Christmas they went to the cloth merchant in the bazaar to buy the cloths.

The cloth merchant is a Hindu gentleman, but many Christians trade with him. He is a kind man and I think he wanted to help the children make others happy, for, after they had picked out and paid for all they had money for, he gave them two more cloths.

This is the way these Indian boys and girls made Christmas a White Gift Christmas. I suppose you will be planning how you can make other less fortunate children happy with your White Gifts.

With best wishes to you all,

*H. I. Frost.*

### White Cross Boxes

Some very valuable boxes of gifts, books illustrating the life of Christ and other Bible characters have been sent to our missionaries by Crusaders and have filled a real need. We are glad of every such gift of service on the part of our boys and girls. The leaflet White Cross Work for Children gives suggestions of things actually asked for and also gives directions for sending the boxes to the missionaries. Please get a copy of the leaflet and follow the directions. Boxes should not be sent to Miss Noble in Buffalo.



*Children of India who came to Rev. H. I. Frost last Christmas*

# THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH FENSOM

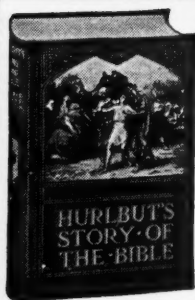
Council on Finance and Promotion, 152 Madison Ave., New York, N. Y.

## Watchtower Windows

Devotional leaders will welcome the following outlines from the year book of the Woman's Society of the Alhambra (Cal.) church.

*Open Windows:* Our Windows—Evangelism, Winning, Dan. 12:3; Discipleship, Learning, Matt. 11:28-30; Partnership, Sharing, Phil. 2:1-8. God's Windows, Mal. 3:10.

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## THERE WAS NO ROOM IN THE INN



for the  
**CHRIST-  
CHILD**

... but  
**THERE  
IS  
ROOM IN  
THE  
KINGDOM  
OF GOD**

for such little  
ones of India



Child-wife, 7;  
(See page 635)

"The eyes are the windows of the soul."

*Brightening the Outlook:* "Doers of the word, and not hearers only," James 1:19-27.

"May God give us insight to match the needs of the day." (This was for a program on civics.)

*Windows Open Upward:* "I Daniel alone saw the vision; for the men with me saw not the vision." Daniel, 10th chapter. To see our need and the world's need, we must be like Daniel—in the path of duty, in the spirit of prayer, our hearts enlightened by obedience and sympathy.

"The pole star is the sailor's guide. His calculations, based on the look up and not the look down, determine his safety."

"All great movements for bettering mankind have begun, not in a brain that schemed, but in a heart that saw."

*Open toward Bethlehem:* Peace, the message of the angel host, Luke 2:8-20; Peace, Christ's parting message, John 14:27; A vision of world peace, Micah 4:3, 4.

"The peace of God which



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More Abundant Spiritual  
Life Must Seek It Daily*

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JANUARY, FEBRUARY, MARCH, 1938

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passeth all understanding shall guard your hearts and thoughts in Christ Jesus." (A Christmas program on peace.)

*World Outlook—Lordship of Christ:* Saviour of the world, John 4:42; Disciples must go into all the world, Matt. 28:16-20; The world must confess Him Lord of All, Phil. 2:9-11; Jude 24, 25.

*The Vision Splendid:* Vision of His Saviour; of himself; of service. Isaiah 6:1-8.

"Open wide the windows of our spirits and fill us full of light; open wide the door of our hearts that we may receive and entertain Thee with all our powers of adoration and love."

*Radiant Windows—Friendship:* Jesus said: "Ye are my friends if ye—abide in me; keep my commandments; love one another." His call—"I chose you—to bear fruit; to love me first; to witness." John, 15th chapter.



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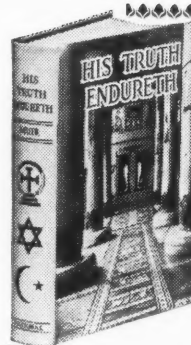
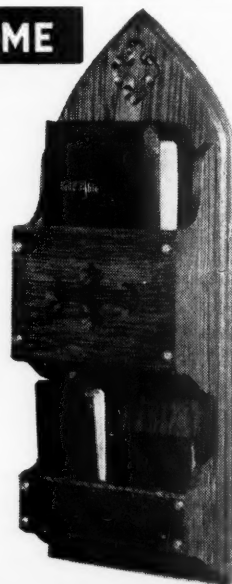
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the soul, Heb. 6:19; Love—the motive power, 1 Cor., 13.

"Whatever things be sweet and fair, love makes them so."

*The Window Open Eastward—Prayer:* Prayer is vision, Psalm 121:1, 2; Prayer is faith, Mark 9:23; 11:24; Prayer is healing, Isaiah 58:8, 9; Prayer is courage, Psalm 31:24. (If you have a copy of *A Book of Remembrance*, turn to the message for January 17.)

"The greatest thing anybody can do for God and man is to pray."

Each of these topics is related to the missionary program for the month.

The cover design, a casement window, opens to reveal the Forward Movement slogan, *Better Baptist Churches*, adopted by the society as "our purpose words."

## From the Christmas Mail Bag

A program, based on this issue of MISSIONS, for use in churches.  
It is furnished by the National Committee on Woman's Work

Prepared by JEAN H. MITCHELL

CHRISTMAS CAROLS: "Joy to the World"; "It Came Upon the Midnight Clear."

PRAYER, page 591.

### MESSAGES

To Mary, *Luke 1:26-33*.  
To the Shepherds, *Luke 2:8-14*.  
To the Wise Men, *Matt. 2:1-2*.

## THE REDEMPTION of CHILDHOOD

(See picture on page 632)

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Christmas Hypocrisy, page 583.

Christmas in Shanghai, page 592.

Christmas Every Day in Sakawa, Burma, page 620.

A Christmas Pageant in Belgian Congo, page 621.

Palestine, page 584.

The Christ of Christmas in Roumania (Dr. Lippard's article beginning with "There has been amazing growth"), page 589.

A Christmas Letter from the Mormons, page 605.

His Christmas Bag Grows Heavier, page 584.

CAROL: "O Little Town of Bethlehem."

"The Starry Christmas," by Helen Montgomery, page 620.

A Christmas Message from Dr. Earle V. Pierce, page 595.

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### Caught by the Camera

Illustrations in this Issue

AMERICAN INDIAN: Hopi villages and people, 509-11.

BELGIAN CONGO: Banza Manteke students and examining committee, 603

EUROPE: Scenes in Bukarest, Roumania, 586-89.

INDIA: Children in Midnapore, 630.



MISCELLANEOUS: Colby Junior College, 596-97; Italian Baptists, Connecticut, 622; Puerto Rico Birthday Party, 623; Virgin and Child, 582; Chinese children on Pacific Coast, 630; Christmas Bag, 584.

PERSONALITIES: M. C. Carstensen, Wm. S. Terrell, James N. Holmes, 618; Bertha G. Judd, 608; W. H. Bowler, 616; Eva M. Shepard, Agnes Darrow, 621; Alonzo W. Fortune, 612.

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# MISSIONS

## INDEX, VOLUME XXVIII, 1937

	page		page
Africa		Will They Find the Right Goal in United States?.....	540
Forestalling Undesirable Movies.....	73	Christmas in Shanghai. Edward H. Pruden	592
(See also Belgian Congo)		I Was a Refugee. Frances J. Nickels	599
Alaska		Abandoned Babies on Garbage Heaps	605
Seven Men and One Woman Shipwrecked.	270	War Between China and Japan.....	585
May Halstenrud.....	543	Christian Centers. Daughter of a Drunken Father. Hazel McAfee.....	218
Alden, Paul E. It Left a Lasting Impression		Christmas	
American Indians		Christmas in Shanghai. Edward H. Pruden	592
Modern Indian Fights His Ancient Enemy.	44	It Was a Very Queer Birthday Party. Earl V. Pierce.....	595
The Only Delaware Voice That Spoke of God. Coe Hayne.....	346	Christmas Hypocrisy.....	583
It Is a Long Way to Hopiland. Bertha G. Judd.....	608	Devotional.....	591
American Legion Parades.....	519	His Christmas Bag Grows Heavier Each Year.....	584
American Negro		College and Seminary Announcements. I, 68, 69, 132, 196, 260, 324	
No Prayer Wanted. Horatio S. Hill.....	12	Colleges	
America's Forgotten Race.....	71	Colby Junior College.....	596
Out of Radial Misery. Frank A. Smith.....	96	Denison University.....	20
Catholics and Communists Their Friends.	101	Kalamazoo College.....	152
H. M. Smith.....	104	Linfield College.....	224
From White Boston to Negro Richmond.	104	Redlands University.....	414
Miles M. Fisher.....	361	Conference Table, The.....	60, 109, 188, 252, 316, 367, 443, 507, 565
Roman Catholicism and American Negroes	406	Constitution, The. Liberty for Ourselves and Our Posterity.....	389
A Feast for White Children and Scraps for Negroes. Frank A. Smith.....	468	Church Unity. Instead of Church Competition. A. LeGrand.....	556
Wall Street Looks at Mather School.	528	Cress, G. Clifford. Little Journeys to Generous Givers.....	30, 105, 171, 483
Ransom W. Morse.....	528	Danner, W. M. The Lepers Lived in a Cemetery.....	149
Arizona		Decker, J. W. Changing and Unchanging in Missions.....	169
The Spirit of Arizona. Coe Hayne.....	226	Delusion, The Great.....	28, 95, 160, 223, 287, 345, 407, 477, 542, 607
Armistice Day		Detweiler, C. S.	
Financial Irony.....	620	The Pastor's Horse Knew the Bootleggers	212
The Legion Parades.....	519	Modern Highways and Life in Mexico.....	392
Assam		Devotional.....	25, 100, 161, 413, 428, 487, 539, 591
Second Century of Missions. Hazel McAfee	218	Easter	
Huge Ears and Feet. R. L. Howard.....	338	Easter Paganism.....	137
Baldwin, A. C. Are You Coming to Philadelphia?	278	Devotional.....	161
Baptist World Alliance New Year's Greeting	29	Editor Emeritus (See H. B. Grose)	
Beers, G. Pitt. Challenge of Atheism and Materialism.....	425	Editorial Comment.....	28, 95, 160, 223, 287, 345, 407, 477, 541, 607
Belgian Congo		Editorials (Leading)	
When the Canoe Capsized. P. A. MacDiarmid.....	82	A Notable but Deficient Year, 5; America's Forgotten Race, 71; Easter Paganism, 137; Twenty Years of Disillusionment, 201; Defenceless Protestantism, 267; Church Unity to Baptist Heresy, 329; Liberty for Ourselves and Our Posterity, 389; Baptists and Ecumenical Christianity, 453; The Legion Parades, 519; Christmas Hypocrisy, 583.	
Church Discipline.....	94	Editorials (General)	
His Congregation Vanished. P. A. MacDiarmid.....	300	Is Your Church Living in the Past? 26; President of the United States and the Pope, 26; Devaluation and Evaluation, 27; Militaristic Propaganda on Postage Stamp, 27; Nine Birthdays of Nine Honorable Men, 93; He Chose the Name of Peace, 93; American Christians and Church Discipline, 94; Jews and Christians and the Sabbath, 94; When Evangelism Flies Away, 158; They Should Forget Geography, 158; Speeches of Friendliness, 159; Something Missing, 159; These Glorious United States, 221; Wrong Argument for Increased Benevolence, 221; The Bible in N. Y. Schools, 222; Baseball and Convention Resolutions, 285; Farmers Cannot Live by Bread Alone, 285; Misery Loves Company, 286; Measurement of Worth of the Church, 286; 7,000,000 Finger Prints, 343; Fascism in Italy and Southern Baptists, 343; Scarcity at Top, 344; World's Greatest Philanthropist, 344; Roman Catholicism and American Negroes, 406; Ecclesiastical Ugliness, 406; Star Records His Name, 406; Social Service Realism and Southern Baptists, 405; History Repeats, 475; Philippine President and Protestant Liberty, 475; Wandering Hordes of People, 476; Emergency Appeal, 476; World Council of Churches, 540; Will They Find the Right Goal?, 540; Shallow Complacency on Thanksgiving, 541; He Left an Island Democracy, 541; Abandoned Babies in Shanghai, 605; What Would Happen If the Program Committee Did This?, 606; Baptists Should Agree with Mormons, 606; How Can People Love Their Neighbors?, 606.	
Sixty Miles and Sixty Beds. H. M. Freas.....	411	Ethiopia. Roman Catholic Monopoly.....	331
Five Hours for School Examinations. John E. Geil.....	603	Europe	
Bousfield, C. E. China Shoots Them and Baptists Abandon Them.....	408	Zero Hour. W. O. Lewis.....	292
Bowler, W. H.		Baptists at Coronation.....	268
Its Name Was Not on the Blackboard.....	232	Nazi Comment on American Lynching.....	269
Financial Outcome.....	368	German Exiles Aided by Rockefeller Foundation.....	391
Brotherhood Day		A Summer Conference Tour. W. O. Lewis.....	547
Jews and Christians Need Two Days.....	94	Religious Freedom But No Liberty in Rumania. W. B. Lippard.....	518
Devotional.....	100	Evangelism Today. W. E. Woodbury.....	686
Brown, A. J. 100 Years of Presbyterian Foreign Missions. H. B. Grose.....	306	Facts and Folks.....	15, 81, 145, 210, 273, 400, 467, 526, 602
Brown, E. R.		Federal Council. A Symbol of American Protestantism.....	73
The Church Glorious.....	355	Feldmann, S. S. Today Prepares for Tomorrow.....	204
They Insisted on Hearing Everybody.....	472	Fisher, Miles M. From White Boston to Negro Richmond.....	104
Brown, Owen C. Printing Press and Trailer.....	427	Foreign Missions Conference	
Burket, E. S. The Church and the Nation.....	354	They Should Forget Geography.....	158
Burma		The Changing and Unchanging. J. W. Decker.....	169
Not All Christian Are White. Cecil Hobbs	274	Forward Fund Sunday.....	174, 234
Ten Million Burmans Will Control Country. Grace A. Maine.....	473	Freas, H. M. Sixty Miles and Sixty Beds.....	411
Pastors and Deacons Ordained. M. C. Parish.....	550	Giedt, E. H. One Hundred Years in China.....	8
Burr, Jessie H. The Embodiment of Missions	309	Geil, John E. Five Hours for School Examinations.....	603
Canada. Interesting People. Anna C. Swain.	140	Grose, Howard B.	
Carman, John S. Thirteen to One.....	410	My Association with Dwight L. Moody.....	42
Children's World Crusade.....	56, 120, 185, 248, 311, 378, 438, 504, 568, 630	A Life of Phenomenal Activity.....	108
China		A New Creature on Our Planet.....	165
One Hundred Years. E. H. Giedt.....	8	Clarence A. Barbour.....	165
Buried in Nameless Graves. J. H. Rushbrooke.....	16	A Personal Episode.....	236
One Day in Shanghai. Annie E. Root.....	24	Philadelphia 26 Years Ago.....	291
4,000 Years Old. Joseph Taylor.....	74	100 Years of Presbyterian Foreign Missions	366
Modern Youth and Old-fashioned Parents.		Retirement of R. E. Speer.....	420
Elizabeth Knabe.....	89	Two Presidents at Atlantic City.....	494
A Glorious Celebration. Elizabeth Knabe.....	155	On the Trail of Truth.....	554
Preachers' Institute. A. F. Ufford.....	293	Heroes of Faith.....	619
Opium Menace.....	331	Halstenrud, May. Seven Men and One Woman Shipwrecked.....	270
China Shoots Them and Baptists Abandon Them. C. E. Bousfield.....	408	Harkness, R. E.	
Two Stalks Grow Where One Grew Before.		They Lived in Caves.....	106
B. A. Slocum.....	479	Wilderness Turned Quakers into Baptists.....	208
Another War between Japan and China.....	454	Their Creed Was Not Binding.....	283
		Hawaii. Medley of Ecclesiasticism. Joseph Taylor.....	397
		Hayne, Coe	
		Spirit of Arizona.....	226
		The Only Delaware Voice.....	346
		Hill, Horatio S. No Prayer Wanted by These Negroes.....	124
		Hobbs, Cecil. Not All Christians Are White.....	27
		Home Missions Council	
		They Should Forget Geography.....	158
		Strain of City on Human Life. J. W. Thomas.....	168
		Howard, Randolph L.	
		Across Seven Seas and Thirteen Rivers.....	214
		Huge Ears and Spreading Feet of Khushsh Humphreys, M. B. Leadership for Women Abroad.....	427
		Hunt, Horace H. The Church and Its Mission	358
		India	
		First Hole in Caste System.....	7
		Was Kipling Wrong? Alice Veeraswamey.....	86
		Evaluation Progress in Bengal-Orissa. W. C. Osgood.....	90
		Child Marriage.....	72, 203
		Across Seven Seas and Thirteen Rivers.	
		R. L. Howard.....	214
		New Constitution.....	330
		Thirteen to One. John S. Carman.....	410
		Three Score Years and Ten for Gandhi.....	454
		Iowa Conference. Farmers and The Church.	
		Ellsworth M. Smith.....	295
		Italy. Fascism and Southern Baptists.....	343
		Japan	
		20,000 Suicides.....	6
		200,000,000 People Counted in Day.....	268
		Density of Population.....	454
		Another War between Japan and China.....	454
		They Will Soon Unite with Southern Baptists. Lora Patten.....	549



	page		page		page
Jew, The		Hicks, George W. Hill, 495; A. H. Henderson, 295; Bruce Kinney, 59; John MacNeil, 251; Thomas Masaryk, 541; Joseph Mauck, 495; Edwin M. Potat, 495; Alonzo Petty, 251; Mary Reynolds, 373; Ambrose Swazey, 406.		Ufford, A. F. Preachers' Institute in China...	293
Jews and Christians Need Two Days.....	94	Ohio River Flood		Universal Bible Sunday .....	612
More Theatres Than Synagogues in Palestine .....	138	They Cast Their Bread on the Waters.....	203	Veeraswamey, Vera. Was Kipling Wrong?... ..	86
Rising Tide of Prejudice.....	390	Baptist Losses .....	303	Wells, Charles A. (Cartoons)	
Jones, E. Stanley. Only Workable Way.....	416	Open Forum of Methods.....46, 123, 189, 254, 317, 380, 443, 508, 572, 632		The New Doctor .....	3
Judd, Bertha G. It Is a Long Way to Hopi-land.....	603	Osgood, Wm. C. Evaluation Progress in Bengal-Orissa.....	90	Parable of the Sower .....	67
Knabe, Elizabeth		Owl, W. David. The Modern Indian Fights His Ancient Enemy .....	44	Are They Fit for the World to See? .....	131
Old-Fashioned Parents and Modern Youth	89	Padelford, F. W.		Making Up His Mind.....	195
A Great and Glorious Celebration.....	155	College Religion at the Top.....	20	Broken Hammer and the Cross.....	259
Le Grand, A. Church Unity Instead of Church Competition.....	556	Baptists Violated Basic Principle.....	152	Women and Children First.....	323
Leonard, C. A. Third Class Travel in Manchuria .....	172	Two Began It and Others Finished It.....	224	Why Do They Do It?.....	387
Lepers		From Redlands to Rangoon.....	414	Divided Lights .....	451
More Than 2,000,000 in British Empire.....	139	Government Finances and Baptist Education .....	426	Think or Fight.....	515
They Lived in a Cemetery. Wm. M. Danner	149	Ninety Years for Boys and Girls.....	596	The Endless Deception.....	579
China Shoots Them. C. E. Bousfield.....	408	Palestine		Widen, Henry F.	
Lerrigo, P. H. J. Quietness and Confidence.....	422	More Theatres than Synagogues.....	138	Harness Paint and Carriage Oil.....	146
Lewis, W. O.		Palestine To Be Divided into Three Parts.....	584	The Church and Divine Grace.....	356
Zero Hour in Europe.....	292	Palmer, H. W. 60 Glorious Years.....	428	Women Over the Seas.....48, 112, 176, 238, 304, 371, 432, 496, 560, 620	
Summer Conference Tour of Europe.....	547	Parish, M. C. Pastors and Deacons Ordained	550	Woodbury, Walter E. Evangelism Today....	618
Library, The.....38, 106, 162, 230, 296, 364, 418, 484, 552, 613		Patten, Lora. They Will Soon Unite with Southern Baptists .....	549	World Conference on Church and State	
Lippard, William B.		Personalities		Defenseless Protestantism .....	267
Farewell to Pessimism.....	34	Edgar Dewitt Jones, Wm. G. Spencer, Ambrose Swazey .....	92	God or Caesar? W. B. Lippard.....	402
The Church in the World.....	354	Philadelphia (See also Northern Baptist Convention)		It Was Said at Oxford.....	459
God or Caesar? .....	402	They Lived in River Caves. R. E. Harkness	166	Church and Modern World, W. B. Lippard .....	460
Confessing the Sin and Shame of Disunion	530	Wilderness Turned Quakers into Baptists. R. E. Harkness .....	209	Baptist and Ecumenical Christianity.....	453
Religious Freedom in Rumania.....	586	Their Creed was not Binding. R. E. Harkness.....	283	Church Universal (Devotional).....	487
World Conference on Church and State.....	460	Philippine Islands		World Conference on Faith and Order	
Little Journeys to Generous Givers. G. Clifford Cress .....	30, 105, 171, 483	Eucharistic Congress .....	202	Confessing the Sin and Shame of Disunion. W. B. Lippard.....	530
McAfee, Hazel. Daughters of Drunken Father	218	Today Prepares for Tomorrow. S. S. Feldmann.....	204	Defenseless Protestantism .....	267
MacDiarmid, P. A.		Victims of Slash and Crash. F. W. Meyer.....	412	World Council of Churches.....	540
The Canoe Capsized .....	82	Roman Catholic President and Protestant Liberty.....	475	World Fellowship of Baptists.....	88, 157
His Congregation Vanished .....	300	Pier, Earle V.		World Today	
Maine, Grace A. Ten Million Burmans Will Control the Country .....	473	To Baptist Pastors.....430, 492		More Than 20,000 Suicides in Japan, Nearly 200,000,000 People Counted in a Day, 6; First Hole in India's Caste System, 8; Child Marriage in India, 72, 203; Forestalling Undesirable Movies, 72; Federal Council a Symbol, 73; More Theatres in Palestine, 138; 2,000,000 Lepers in India, 139; Eucharistic Congress, 202; They Cast Their Bread, 203; Three Baptists in Westminster Abbey, Population in New Jersey and Japan, 268; German Nazi and Lynching, 269; India's New Constitution, 330; Opium Menace in United States, Roman Catholic Monopoly in Ethiopia, 331; Rising Tide of Prejudice against Jew, 390; Exiles from Germany, 391; Another War Between China and Japan, 454; Three Score Years and Ten for Gandhi, 455; Financial Irony on Armistice Day, Communal Farms and Reopened Churches in Mexico, 520; 20 Years of Communism in Russia, 521; His Christmas Bag Grows Heavier, 584; Palestine is to be Divided into Three Parts, 584; War between China and Japan, 585.	
Manchuria. Third Class Travel. C. A. Leonard	172	Under Orders to Sail the Seven Seas.....	478	World Wide Guild .....	54, 118, 182, 256, 311, 376, 438, 502, 568, 627
Merrill, C. F. Assam Missions Face Second Century .....	218	Publican and Pharisee at Thanksgiving.....	555	Wright, P. C. 1,000 Pensioners and \$1,000....	424
Mexicans in U. S. E. R. Brown.....	472	It Was a Queer Birthday Party.....	595	Youth	
Mexico		Pope Pius XI. He Chose the Name of Peace	93	International Congress.....	265
Modern Highways and New Life. Chas. S. Detweiler .....	392	Pruden, Edward H. Christmas in Shanghai..	592		
Detweiler .....	392	Puerto Rico. Annual Baptist Convention. G. A. Riggs .....	361		
Communal Farms and Reopened Churches.	520	Remarkable Remarks .....	7, 88, 139, 220, 269, 335, 391, 527, 598		
Meyer, F. W. Victims of Slash and Crash.....	412	Riggs, G. A. Puerto Rican Baptist Convention	361		
Miscellaneous		Rockefeller, John D.			
7,000,000 Finger Prints.....	343	Resolution on .....	333		
Scarcity at Top, Deficiency at Bottom.....	344	World's Greatest Philanthropist.....	344		
Only Workable Way. E. Stanley Jones.....	416	Root, Annie E. One Day in Shanghai.....	24		
Ecclesiastical Ugliness and Beauty of Holiness .....	406	Rose, Francis H. The Church Triumphant.....	359		
Wandering Hordes of People.....	476	Rose, Ivan Murray. A Welcome to Philadelphia .....	284		
Emergency Appeal .....	476	Royal Ambassadors .....	53, 117, 184, 244, 311, 375, 436, 501, 543, 566, 626		
Missionary Education .....	52, 116, 181, 243, 310, 374, 436, 500, 566, 626	Rushbrooke, J. H. Buried in Nameless Graves	16		
Missionary Motive .....	37	Russia			
Missionary Oddities .....	363, 604	Believe It or Not. Luther Wesley Smith... ..	522		
Monnes, Erling. Harness Paint and Carriage Oil. H. F. Widen .....	146	20 Years of Communism.....	521		
Montana. They Dug Her Grave. Mary Murray	298	Sims, Earle D. This Church Was Almost a Wreck.....	488		
Moody, Dwight L. My Association With. H. B. Grose.....	42	Slocum, E. A. Two Stalks Grow Where One Grew Before .....	479		
Morse, Ranson W. Wall Street Looks at Mather School .....	528	Smith, Ellsworth M. Farmer and the Church	293		
Murray, Mary. They Dug Her Grave.....	298	Smith, Frank A.			
National Preaching Mission and Baptists.....	110	Out of Racial Misery.....	96		
News from the World of Missions.....31, 89, 155, 218, 293, 361, 472, 603		Negro College Presidents in Atlanta.....	361		
Nicaragua. Pastor's Horse Knew Bootleggers. Chas. S. Detweiler.....	212	Feast for White Children and Scraps for Negroes .....	468		
Nickels, Frances J. I Was a Refugee in China	599	Smith, H. M. Catholics and Communists Negro's Friends .....	101		
Northern Baptist Convention		Smith, Luther Wesley. Believe It or Not—This Is Russia .....	522		
Chicago Midyear Meetings, 1936.....	34	Southern Baptist Convention			
From Church Unity to Baptist Heresy.....	329	Fascism in Italy.....	343		
History Repeats and Time Marches On.....	475	Social Service Realism .....	405		
Philadelphia Convention .....	233	Supreme Court. Nine Birthdays and Nine Honorable Men .....	93		
Convention Program .....	288	Swain, Anna C. Interesting People Called Canucks .....	140		
Are You Coming to Philadelphia? A. C. Baldwin .....	278	Thanksgiving			
Welcome to Philadelphia. I. M. Rose.....	284	The Publican and the Pharisee. E. V. Pierce	555		
It Happened in Philadelphia.....	332	Devotional .....	539		
It Was Said in Philadelphia.....	334	Shallow Complacency on Thanksgiving Day	541		
Not Reported in the Headlines.....	336	Taylor, Joseph			
Convention Chronicle		4,000 Years and 25 Years.....	74		
The Church in the World. W. B. Lippard .....	350	Medley of Ecclesiasticism in Hawaii.....	397		
The Church in the Nation. E. S. Burket	354	Thomas, John W. Strain of City Life.....	168		
The Church Glorious. E. R. Brown.....	355	Tidings from the Fields.....50, 114, 178, 240, 306, 372, 434, 498, 562, 622			
The Church and Divine Grace. Henry F. Widen.....	346				
The Church and Its Mission. Horace Hunt.....	358				
The Church Triumphant. F. H. Rose.....	359				
Obituary Tributes					
Wm. Ashmore, 295; Hilda J. Bain, 251; Clarence A. Barbour, 165; Mary Colgate, 59; John Dussman, 59; George J. Geis, 59; Margaret Grose, 384; George W.					

ILLUSTRATIONS

Alaska	
Kodiak .....	271, 373
Taku Glacier .....	270
Water scenes .....	271, 272
American Indian	
Bacone College.....	348, 349
Cypress, Peggy .....	15
Deyo Memorial Chapel.....	425
Frost, John .....	31
Fruit house .....	179
Hopi villages and people.....	509-11
Journeycakes, The .....	346
Judson, Adoniram .....	31
Lawson, Mrs. R. C.....	349
N. Y. Temperance Convention.....	44, 45
American Negro	
Atlanta University .....	98
College Presidents .....	361
Detroit Christian Center nursery.....	115
Harlem scenes .....	12
Lumpkin's Jail .....	96
Mather School .....	114, 528, 529
Morehouse College .....	96, 97, 470
School house .....	469
Student preacher .....	101
Virginia Union University.....	468, 469
Arizona	
Beal, R. S. and band.....	229
Cactus .....	226
Indian village .....	227
Levba, T. D. and congregation.....	298
Martinez, Mrs. Paulina.....	229
Mexican and Indian children.....	226
Assam	
Baptist scene .....	340

	page		page		page
Congregation	338	Westminster Abbey	268	Inkenas, Ruth	248
Lepers	149, 152	Hawaiian Islands		Jones, Edgar DeWitt	92
Village scenes	339, 341	Chinese Church	399	Judd, Bertha G.	608
Belgian Congo		Kamehameha Statue	397	Lela, Chandra	314
Banza Manteke students and committee	603	Outrigger	400	Mathews, Shailer	108
Boatman	82	Tower of Welcome	398	Monnes, Erling	146
Boarding school boys	83	India		Moody, Dwight L.	42
Budimbu, Aloni and family	84	Children in Midnapore	630	Moor, Mrs. G. C.	306
Children	187	Christian women leaders	49	Mott, John R.	464
Clinic	411	Kindergarten children	87	Nelson, Violet E.	432
Disu, Piere and friends	300, 301	Little mother	72	Newbold, Ruth	499
Elephants	85	Market place	330	Nolan, James N.	618
Kuseye	121	South India Conference	410	Palmer, F. B.	493
Lukungu	82, 85	Student nurse	176	Perez, Pastor	212
Missionaries	157	Telugu Christian women	48	Petzoldt, W. A.	218
Village life	238, 250	Village scene	177	Phelps, Dryden L.	289
Vine bridge	83	Welfare center	177	Phelps, Wm. L.	289
Wamba, Josua	84	Japan		Rose, Ivan M.	281
Burma		Asakusa Temple	18	Sese, Shigeko	175
Ah Ma Ah	496, 497	City gate	217	Smith, Mrs. H. W.	371
Baptist Conference	473	Ganges River	215	Speer, Robert E.	420
Henzada Ass'n dinner	275	Inland Sea	19	Spencer, W. G.	92
Hulda Mix School	560	Mt. Assama Volcano	6	Stiffler, F. C.	368
Irrawaddy River	275	Well	214	Strong, D. S.	567
Jinricksha	276	Yokohama Church	220	Stuart, Marilyn	249
Karen Woman's Bible School	112, 113	Mexico		Swasey, Ambrose	92
Kemmendine Girls' School	561	Christian workers	395	Taggard, A. T.	218
Lepers	149	Girls	233	Terrell, Wm. S.	618
Ox cart	496	Mt. Ixtaccihuatl	September cover	Veerawamey, Alice R.	86
Pastors	551	Scenes	388, 392, 396	Watson, Kendrick	505
Reception to R. L. Howard	474	Miscellaneous		Westfall, Mrs. K. S.	306
Royal Ambassadors	375	Armament costs	520	Wigman, Hannah	498
Shwe Dagon Pagoda	274	Blackfoot, Idaho, Burning church meeting	145	Wilcox, Pearl G.	499
Taunggyi Church	473	Chinese in Siam	32	Wimmer, Guy	559
Canada		Cranberry pickers	51	Puerto Rico	
Langlois children	143	Denominational Chart	116	Daily Vacation Bible School	178
Outdoor oven	142	Detroit Missionary exhibit	52	60th Birthday Party	623
Roadside scenes	142, 143	Flag service	518	Royal Ambassadors	
Wayside shrines	140, 141, 143	Indianapolis War Memorial	518	Burma	375
Central America		Italian Baptists in Connecticut	401, 622	Mt. Pleasant, Kansas	53
Colegio Bautista boys	563	Mexican preacher	505	Ocean Park, Maine	501
Santa Ana Baptist Church	50	Michigan Mission Study Class	184	Summer camps	543-545
Santa Ana pupils	562	Montana: Daily Vacation Bible School, winter scenes	299	Tarrytown, N. Y.	437
Children's World Crusade		North Dakota winter scene	146	Tolleson, Arizona	311
Canton, Ill., 379; Chicago Neighborhood House, 315; Hutchinson, Kansas, 441; Mason, Mich., 122; Philadelphia, 378; Preston Hollow, N. Y., 123; Red Bluff, Calif., 185; Rock Island, Ill., 57; San Francisco, 506; Torrance, Calif., 58.		Ohio Summer Assembly	567	Russia	
China		Peter and John	174	Church	523
Bangkok Baptist Church members	32	Spanish Baptist Convention	472	Cooperative farm house	524, 525
Chekiang Preachers' Institute	294	Spanish-Jewesses	570	Sports parade	522, 526
Chiang Kai-shek and G. W. Sparklin	17	Sun Dial	313	Vanguard	422, 424
East China Conference	89	Trailer	549	Washington	
Highway	75	Virgin and Child	582	Huqum Baptist Church	488
Lepers	408	Williamsport, Pa., School of Missions	436	Junior Choir and congregation	489
Mass wedding	362	Nicaragua		Ministers	490
Missionaries and pastors	81	Baptismal scene	212	Sims, E. D. and Japanese	489
Modern transportation	78, 79	World Wide Guild	246	World Wide Guild	
Nurses	294	Palestine		Buffalo Ass'n, 56; Cavendish, Vt., 438; Centerville, S. D., 247; Chicago, 569; Cleveland, Ohio, 503; Concordia, Kan., 439; Elensburg, Pa., 247; Hamtramck, Mich., 503; Marlboro, Mass., 440; Mechanicville, N. Y., 502; Mountain View, Okla., 183; Needham, Mass., 118; Nebraska Houseparty, 119; New Jersey State Banquet, 120; Nicaragua, 246; Oregon State Rally, 312; Philippine Islands, 377; South Bend, Ind., 55; Tucson, Ariz., 568.	
Poppy field	76	Apartment house	138		
River scenes	74, 80	British soldier	138		
Rushbrooke, J. H.	16	Sea of Galilee	136		
Shanghai	75	Street scene	138		
Shanghai University	90, 155, 454	Philadelphia			
South China Centennial	8-11	Scenes and personalities: June cover, 234, 266, 278, 279, 280, 281, 282, 288, 289, 328, 333, 352			
Street scene	409	Philippine Islands			
Sun Yat Sen Hall	17	Central Philippine College	205		
Swatow W. W. G.	54	Churches	202, 205		
University of Nanking	479-482	Highways	207, 208		
Wayland Academy	41	Houses	205, 208		
West China Union University	77, 423	Missionaries	304		
Chinese in America		Pastor Cachepero	302		
San Francisco	32	Plowing scene	206		
Seattle	570	World Wide Guild	377		
Christian Centers		Portraits			
Boston, Mass.	240, 241	Ashmore, Wm.	295		
Leaders	210	Baldwin, A. C.	278		
Weirton, W. Va.	200	Barrington, Harriet	432		
Chicago Neighborhood House Kindergarten	315	Bowler, W. H.	616		
Church Buildings		Brimson, Alice W. S.	306, 498		
Lodge Grass, Mont.	219	Caldwell, Mrs. A. E.	498		
Milwaukee, Wis.	556, 557	Carstensen, M. C.	618		
Philippine Islands	202, 205	Coleman, George B. Mrs.	126		
Riverton, Wyo.	219	Colver, Nathaniel	104		
Sanish, N. D.	146	Crawford, Jessie D.	499		
Westminster Abbey	268	Darrow, Agnes	621		
Yokohama, Japan	220	Di Domenica, Sylvia	498		
Colleges		Eastlund, Almyra	433		
Colby Junior College	596-97	Elliott, Mark	505		
Denison University	20	Erickson, Margaret	621		
Kalamazoo College	153	Feldmann, S. S. and family	204, 207		
Linfield	225	Fortune, Alonzo	612		
Redlands University	414, 415, 426	Frost, H. O. and family	442		
Europe		Gibbens, S. Harriet	433		
Bukarest, Rumania	586-89	Gutierrez, Lydia	184		
Cracow, Poland	390	Halstenrud, Mav	270		
Edinburgh, Scotland	527, 530-538, November cover	Harris, Arthur M.	424		
League of Nations	466	Hill, Horatio S.	12		
Oxford, England	402, 452, 456, 457, 460-464, October cover	Howard, J. A. and family	467		
Riga, Latvia	547	Howell, Martha	362		
		Hubbard, W. A.	218		
		Hunt, M. Ecco	432		

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page
248
92
608
314
108
146
42
306
464
432
499
618
493
212
218
289
289
281
175
371
420
92
368
567
249
92
218
618
86
505
306
498
409
559
178
623

375
53
501
543-545
437
311

523
524, 525
522, 526

22, 424
---------

488
489
490
489

8;  
9;  
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12  
16



